Of the ACCENTS.

199. There are in all about thirty Accents, but I ſhall take notice of only theſe three, which ſerve to divide the Text into Sentences, imperfect, or entire.

Silluk ends a Period; the mark of it is two large Points (׃) after the laſt word of an entire Sentence, and a ſmall perpendicular Stroke under the laſt Syllable; as וְשָׁמַרְתָּ֖ it is called alſo *Soph Paſuk*.

Athnahh anſwers to the Engliſh Colon, the Mark of it is (֑) placed under the Word.

Sakeph-katon is of the ſame Uſe as the Comma in Engliſh, the Mark of it is two Points placed over the Word: they may be all ſeen in this Verſe:

וְשִׁנַּנְתָּם֙ לְבָנֶ֔יךָ וְדִבַּרְתָּ֥ בָּ֖ם בְּשִׁבְתְּךָ֣ בְּבֵיתֶ֑ךָ וּבְלֶכְתְּךָ֣ בַדֶּ֔רֶךְ וּבְשָׁכְבְּךָ֖ וּבְקוּמֶֽךָ׃ *Deut.* 6. 7.

The Uſe of the other Accents is chiefly to direct the Inflexions of the Voices of thoſe who read or chant the Bible in public.

200. *Silluk*, *Athnahh* always, *Sakeph-katon* ſometimes, change (־) (֒) (׀) into (ֽ) or (׃) and (׀) is alſo ſometimes changed into ו

192. When two Subſtantives, one of which is in regimen, come before a Verb, it ſhall ſometimes agree with the Subſtantive in regimen, in Gender and Number, when, in ſenſe, it belongs to the other; as קוֹל דְּמֵי אָחִיךָ צוֹעֲקִים אֵלַי the Voice of thy Brother's Bloods *cry* unto me; *Gen.* 4. 10.

193. As for Figures of Speech, in Hebrew, Ellipſis is very frequent: particularly of the Particles, or of the Verbs Subſtantive, יֵשׁ and הָיָה *am, is, was*, &c. *Pleonaſmus* is alſo ſometimes uſed.

194. The Infinitive, and Participle, are often to be rendered in Perſon, and Tenſe, as the foregoing Verb. See *Gen.* 4. 6.

195. An Infinitive before a Verb, ſignifies the Certainty of the Verb; as אָכֹל תֹּאכֵל thou mayeſt freely eat.

196. An Infinitive after a Verb, ſignifies the Continuance of the Verb; as וְיִשְׁפֹּט שָׁפוֹט and he will always be a Judge.

197. Two Infinitives coming together, ſignifies the Continuance of both.

198. When a Particle is to be repeated, one is often omitted.

From 3 to 9 inclusive, a Plural Termination makes it ten times; as שָׁלוֹשׁ three, שְׁלוֹשִׁים thirty.

A Plural Termination added to the Word עֶשֶׂר ten, makes it double; as עֶשְׂרִים twenty.

185. Nouns which are Dual by Nature, are Feminine.

186. A ſingular Adjective joined to a plural Subſtantive, often ſignifies diſtributively; as יָשָׁר מִשְׁפָּטֶיךָ right *ſing.* (are) thy Judgments, *i. e.* every one of them, *rectum judicia tua.*

187. When an Adjective is joined to two Subſtantives of different Genders, it uſually agrees with the Maſculine Subſtantive; as אַבְרָהָם וְשָׂרָה זְקֵנִים Abraham and Sarah were old.

188. Sometimes when two Subſtantives are in Regimen, the Adjective which in ſenſe belongs to one of them, ſhall in Number and Gender agree with the other; as קֶשֶׁת גִּבּוֹרִים חֲתִתִים the Bow of the mighty Men *are* broken.

189. *A Verb agrees with the Nominative Caſe* in Gender, Number, and Perſon. Exc.

190. Sometimes a Maſculine Verb is joined to a Feminine Noun, to ſhew Excellency and Dignity; as וְהָיָה הַנַּעֲרָה *Gen.* 23. 14.

And ſometimes a Feminine Verb is joined to a Maſculine Noun, to expreſs ſomething baſe and mean; as עֲשִׂיתֶן תּוֹעֵבָה *Ezek.* 33. 26.

191. A Plural Verb to a Singular Nominative Caſe, or a Singular Verb to a Plural Nominative Caſe, ſignifies diſtributively; as נִמְלְצוּ אִמְרָתֶךָ ſweet are thy *word: Pſ.* 119. 103. *i. e.* all thy Words: יָצָא עֵינָם their Eyes *ſwelleth, i. e.* every Eye.

192.

Of SYNTAX.

178. When two Nouns are put in Appoſition, *i. e.* to ſignify the ſame Thing, they are regularly of the ſame Number; as מֹשֶׁה עַבְדִּי my Servant Moſes.

179. Except Nouns ſignifying Dominion, and particularly the Names of God, which, though plural, may be joined with a Noun ſingular; as הָאִישׁ אֲדֹנֵי הָאָרֶץ the Man *the Lords*, i. e. the Lord of the Land, *Gen.* 42. 30.

180. The Adjectives agrees with the Subſtantive in Gender and Number; as בֵּן חָכָם a wiſe Son: אִשָּׁה יָפָה a fair Woman.

181. Exc. 1. a plural Noun of Dominion may be joined to a ſingular Adjective; as I will deliver Egypt into the Hand אֲדֹנִים קָשֶׁה of a cruel Lords, *i. e.* Lord, *Iſ.* 19. 4.

182. A *Collective Noun* ſingular may have a plural Adjective; as עַם הַהֹלְכִים a People walking, *Iſ.* 9. 1.

183. In Nouns of Number from 1 to 10 incluſive, the Adjective, though ſingular, takes a plural Subſtantive: as חָמֵשׁ שָׁנִים five Years: אֶלֶף *a thouſand* follows this Rule: all the other numeral Adjectives, though plural, take a ſingular Subſtantive; as חֲמִשִּׁים שָׁנָה fifty Years.

184. In Numbers from 3 to 10 incluſive, a Maſculine Noun takes a Feminine Numeral, and a Feminine Noun takes a Maſculine Numeral; as שְׁלֹשָׁה בָנִים three Sons, שָׁלוֹשׁ בָּנוֹת three Daughters.

From

173. Caſt away all the Servile Letters, if only three Letters remain, you have the Root; as יִפְקֹד he ſhall viſit, יִפְקְדוּךָ they ſhall viſit thee, וּבְפָקְדָם and in viſiting them.

174. If after the Serviles are caſt away, there remains four Letters, it is a Root of four Letters; as וַגַּלְמוּדָה of theſe there are but few.

175. If after the Serviles are caſt away, there remain only two Letters, or only one, the Root is a defective Verb; all the kinds of which have been already deſcribed. As for them that have but one Radical remaining; this is the ſecond Radical, and its third Radical is ה As for the firſt Radical, if ו or י is before the remaining ſingle Radical, then the firſt Radical is י otherways the firſt is נ

Except תֵּת to give, מַתָּת a Gift, whoſe firſt and third Radical's are נ namely נָתַן

176. If all the Letters of a Word are ſervile, the Root muſt conſiſt of ſervile Letters, or muſt be an undeclined Part of Speech, ſimple or compound.

177. Sometimes a Noun is put as the Root in the Lexicon, and the Verb is derived from it: And ſometimes an undeclined Part of Speech is the Root, and accordingly put in the Lexicon, there being no Verb from whence it can be derived. An undeclined Part of Speech may be ſimple, as גַּם *alſo*, or compounded with another; as בְּתוֹךְ *within*: or prefixt to an inſeparable Pronouh, as ל and ב often are; as בָּם in them, לִי to me: and כ which takes מוֹ after it; as כְּמוֹ *as*, כָּמוֹךָ *as thou*.

Of

169. If נ is the firſt Radical, or thoſe mentioned Rule 113. then the Prefix has a ſhort Vowel and puts a Dageſh in the next Radical, as מַטָּע a Plant, from נָטַע Rule 114.

170. When the Letters הָאמנתי are prefixt before a Word that has ו Vowel, or י Vowel, for the ſecond Radical Rule 92. then they have commonly (ַ) and in Regimen or with a final Addition, the (ַ) is changed into (ָ) as מָאוֹר Light, מאורות Lights, from אוֹר A few have (ֲ) as מֲרוּץ Running, from רוּץ

171. When the Letters הָאמנתי are prefixt before a Word whoſe ſecond and third Radical is the ſame, then the prefixt Vowel is generally (ַ) as מָגֵן a Shield, from גנן Seldom (ַ) or ו as מָשָׁק a Steward, from שקק and מוּפָז pure, from פזז but in Regimen or with a final Addition, the prefixt Vowel (ַ) is changed into (ָ) as מָגִנִּים Shields.

172. If we read Hebrew with a Tranſlation, as a Beginner ought to do, it is eaſy, by knowing the Rules of Grammar, to find the Root of a Word[a]: for the Senſe ſhews what part of Speech the Word is, and in what Circumſtances; whether ſimple or with Affixes or Prefixes: if a Verb, what Conjugation, Mood, Tenſe, Perſon, Gender, Number: if a Noun, of what Number, and whether *abſolute* or in *Conſtruction:* and from the ſeveral Forms of Nouns it may be known whether it be *Heemantive* or *Radical*, perfect or defective: I ſhall therefore only give theſe Rules to find the Root of a Word. 173.

[a] *Quicunque bonus fuerit Grammaticus, is regulis his aut ſimilibus opus non habebit.* Buxtorf. *in fine regularum de themate inveſtigando.*

162. The third Radical is caſt away, when it is ת as אָב a Father, from אָבָה this ה is often changed into י as אָבִי Father, or into ו as עָנָו meek, from עָנָה

163. Thoſe that are irregular in the ſecond or third Radical, after being contracted into two Radicals, double ſometimes both Radicals, as from גַּל comes גלגל

164. The Participle Nouns, are ſuch as חֹשֶׁךְ Darkneſs, נָד a Wanderer, from נוד; as for the Participle Nouns of the other Conjugations, they may be called heemantive Nouns; as מַשְׂכִּיל &c.

165. Infinitive Nouns, are ſuch as גָּדוֹל great, שַׁבַּת Shabbath, דָּעָה or דַּעַת Knowledge, from יָדַע he knew, טוֹב good, חֹק a Law, from חקק and חֲצוֹת middle, from חָצָה

166. Heemantive Nouns, are ſuch as have one or more of the Letters האמנתיו added to them Rule 149. they all imitate the Form of the Conjugation from whence they are derived; of which, when the Letters אית are prefixt, it imitates the Future.

167. If the Letters האמנתי are prefixt before a Word whoſe two firſt Radicals are not liable to be caſt away, or changed, then the Prefix will have a ſhort Vowel, as מִשְׁפָּט Judgment, מִקְוֶה a Gathering.

168. When the Letters האמנתי are prefixt before a Word that has י for the firſt Radical, then they have ו as מוֹשָׁב a Seat, from יָשַׁב; נוֹרָא Reverend, from יָרֵא or ו as מוֹסָר Inſtruction, from יָסַר: ſometimes ֵי as מֵיטָב beſt, from יָטַב

169.

Rule 92. Before we proceed any further about finding the Root, ſomething more muſt be premiſed about Nouns.

157. There are four Forms of Nouns: the Radical Noun, the Participle Noun, the Infinitive Noun, and the Heemantive Noun.

158. The Radical Nouns, are ſuch as contain only the three Radical Letters of the Root, from whence they are derived; theſe may be derived from Kal, Piel, or Pual, as זָכָר a Male, חֹבֶל a Maſt, אֻלָם a Porch.

159. Some Radical Nouns are defective and caſt away one Radical.

160. The firſt Radical is caſt away, when it is a י as עֵצָה Counſel, from יָעַץ he counſelled, one Noun שְׁאֵת from נָשָׂא has the firſt Radical נ caſt away.

161. The ſecond Radical is caſt away, when it is a י as חַל Strength, from חַיִל or ו as גָר a Stranger, from גוּר to ſojourn: in theſe, the two Radicals remaining have a long Vowel; except with a final Addition (ך) or (ם) may be changed into (ן) Rule 44.

Or when the ſecond Radical is doubled, as גַל a Heap, from גָלַל or the ſecond Radical נ of theſe five Nouns; as אַף Anger, from אָנַף: אַתָה thou, from אנת: בַת a Daughter, from בָנָה: חִטָה Wheat, from חנט and שְׁתַיִם two, from שָׁנָה Theſe two Sorts being defective in the ſecond Radical, take a Dageſh in the third Radical, when they receive any final Addition, Rule 119—4 as גַלַיִם: אַפּוֹ

151. מ is uſually put at the beginning; ſeldom at the end of a word.

152. נ commonly at the end; ſeldom at the beginning.

153. י is put in the beginning, or middle of a Word; as יִצְהָר Oil, אַדִּיר mighty; and in the end, to form ſome Adjectives, eſpecially numeral or national Adjectives; as נָכְרִי ſtrange, שֵׁנִי ſecond, עַרְבִי an Arabian.

154. *Heemantive* ו is always a Vowel, וֹ or וּ and never begins or ends a Word: it is moſt uſually put in the laſt Syllable; as גִּבּוֹר mighty, מַלְכוּת a Kingdom: in Feminine Nouns ending in ה, it is commonly put before the laſt Radical; as גְּדוּלָה greatneſs.

155. ון and ות is often added at the End of a Word; as זִכָּרוֹן a Memorial, מַלְכוּת a kingdom, but they are uſually added to Words whoſe third Radical is ה as חָרוֹן Wrath, from חרה to burn with Anger, and דְּמוּת Likeneſs, from דָּמָה he was like.

Of finding out the Root.

156. In Hebrew Lexicons the Words are not uſually placed in alphabetical Order, but the Root firſt, and then the Words derived from it: *The Root* is regularly the third Perſon Maſc. Sing. of the Preter Kal; as פָּקַד except in Verbs quieſcent in the ſecond Radical, the *Root* of theſe is the *Infinitive*, in one of theſe forms, קוּם or קוֹם or בִּין ſee

Rule

cauſe, or *the manner* of doing an Action, *over*, *under*, *to*, *unto*, *towards*, *againſt*, *according to*, *after*. &c. prefixt to a Noun Subſtantive which follows an Adjective, it denotes the *ſuperlative* Degree; as הַיָּפָה בַּנָּשִׁים O thou faireſt among Women.

146. Theſe three כלב are uſually prefixt with (ִ) except 1. before a Monoſyllable, 2. when the following Syllable is accented; in both which caſes, they are prefixt with (ַ), except 3. before another (ִ) then they take (ַ); but before ְ they take (ַ) and (ִ) under ' is omitted, as לִיהוּדָה

147. Theſe three כלב prefixt to a Word with emphatic ה uſually cauſe ה to be omitted, and take the Vowel which ה ſhould have; as בַּשָּׁמַיִם in the Heaven, for בְּהַשָּׁמַיִם the ſame Rule often holds with regard to ה the Characteriſtic of the Infinitives in Niphal and Hiphil. That the Letters בכלם before an Infinitive ſerve to expreſs the Latin Gerunds, has already been obſerved, N°. 86: the manner of prefixing them, in that caſe, is the ſame as has been juſt now taught.

148. Theſe 3 בלמ are often prefixt to Nouns to make them Adverbs; and to Adverbs to make them more adverbially.

149. Theſe Letters האמנתיו *heemantiu* are often added to the Root, to form a verbal Noun: ſuch Nouns are called *heemantive Nouns*.

150. Theſe 3 אהת may be placed in the beginning of a word; as אַכְזָב a Lyar, תַּלְמוּד learning; or in the end of a Word, which is then always Feminine; as צְדָקָה Juſtice, עֲטָרָת a Crown.

140. ה *interrogative*, or a note of *Admiration* takes (-) as הֲיֵשׁ is it? but if a Guttural with (ֲ) follows, it requires (ַ) as הֲאָמַם has it failed? if it be followed by a Guttural with any other Vowel, or by a Letter with (ְ) it takes (-) but if it be followed by one of the Letters בכל with (ְ) it is then prefixt in the ſame manner as ה emphatic; as הַבְּרָכָה

141. ה with (ַ) before it at the end of a Noun of Place, ſignifies motion towards it; as חָרָנָה *towards* Haran.

142. ו *Copulative*, *and*, has alſo the ſignification of many other Particles, according as the ſenſe requires; it is ſometimes *adverſative*, *but*, *notwithſtanding*, ſometimes *disjunctive*, *or*; ſometimes *explicative*, *even*, *to wit*, *namely*, *ſo*, *ſeeing that*; it is alſo ſometimes redundant, and ſometimes underſtood. It is regularly prefixt with (ְ), as וְדֶרֶךְ and the way: before a Labial, or a Letter with (ְ) it is written וּ as וּבָאוּ and they came, וּגְדוֹלָה and great: but before יְ it is altogether written וְ as וִיהוּדָה: before an Accent noting a Pauſe, it takes (ַ) וָאָרֶץ and the Earth, how ו converſive is prefixt, has been already explained, N°. 83, and 84.

143. כ from כֵּן ſignifies ſimilitude, *ſo*, *ſo as*, &c.

144. ל from אֵל is ſometimes only a mark of the Dative or ſome other Caſe, as has been already conſidered, N°. 51; ſometimes it is a Prepoſition, *to*, *of*, *in*, *upon*, *among*, *through*, *with*, *according to*, *whilſt*, *inſtead of*, &c.

154. ב *in*, *into*, *within*, *at*, *among*, *on*, *upon*, *by*, or *with*, ſignifying *the inſtrumental* or *material cauſe*,

136. מ from מִן ſignifies *from, out of, in, among, by or near, of*, i. e. *part of, by means of, becauſe of, againſt, after, before, Iſ.* 43. 13. it is often taken *comparatively*, and ſignifies *more than, leſs than*; ſometimes *negatively*, as Rule 86; it is often redundant, and often underſtood, though not expreſſed; מ is prefixt with a (ּ) and puts a double Dageſh in the following Letter; as מִבַּיִת *out of* the houſe; if the following Letter is a Guttural, or ר and ſo not capable of a Dageſh, Rule 7, then מ requires (ַ) as מֵאֲדֹנָי *from* the Lord, the word מִיְּהוָה is pointed in the ſame manner: and pronounced as מֵאֲדֹנָי; but when מ comes before any other word that begins with י then both (ִ) and Dageſh is omitted as מִיהוּדָה for מִיְּהוּדָה

137. Sometimes מ at the end of a Noun makes an Adverb; as יוֹמָם dayly, from יוֹם a day.

138. ש from אֲשֶׁר *who, which*, requires (ֶ) and puts a double Dageſh in the following Letter, if capable of a Dageſh: it is rarely prefixt with (ַ) or (ִ), but once with (ֶ).

139. ה is *emphatic*, or *vocative*, or *relative*, *who* or *which*, or only ſignifies as the Greek Article ὁ, ἡ, τὸ, which is ſometimes not expreſt in Engliſh: it is prefixt with (ַ) and puts a double Dageſh in the following Letter, as הַסֵּפֶר *that* Book: if the following Letter be a Guttural with (ָ) then ה requires (ָ) as הָאָמוּר *which* was ſpoken; if ה be followed by a Guttural with any other Vowel, or by ר it requires (ַ) as הָאִישׁ *that* Man, הָרְשָׁעִים *the* wicked.

130. *The Affixes to Participles*, are the ſame as to Nouns; but they uſually ſignify the Patient.

131. *Adverbs* and *Prepoſitions have* uſually the ſame *Affixes* as Nouns ſingular; as נֶגְדֶּךָ before thee.

Theſe 7 אַחַר *after*, אֶל *to*, בֵּין *between*, יַחַד *together*, עַד *until*, עַל *upon*, תַּחַת *under*, require the ſame Affixes as Nouns plural do; as אַחֲרָיו after *him*.

132. Theſe 3 אֵין *not*, הִנֵּה *behold*, עוֹד *yet*; inſtead of the Affix וֹ take נּוּ as אֵינֶנּוּ

133. When the Prepoſition אֵת *with*, has an Affix, (ֵ) is changed into (ִ) and ת has a double Dageſh, as אִתִּי with *me*.

134. *Letters* are divided into *Servile* and *Radical*: theſe 11 איתן משה וכלב *Ethan*, *Moſhe*, *vecaleb*, are called Servile; the other 11 are Radical. A Radical Letter always makes part of the Root; the Servile Letters are not always Servile, but may alſo make part of the Root, and be Radical: they are Servile, only when they ſerve, as has been already ſeen, to ſhew the Gender, Caſe, Number, Tenſe, Perſon; or conſtitute the inſeparable Pronouns, Rule 53; or when, as ſhall now be ſhewn, they ſerve to ſupply the places of Adverbs, Conjunctions, or Prepoſitions; or to form Nouns from the Verb which is their Root.

135. Theſe 7 ſervile Letters משה וכלב *Moſhe vecaleb*, are often prefixt to a Noun or Verb, to ſupply the places of undeclinable parts of Speech: what ſignification they have, and what Vowels they require, ſhall now be ſhewn.

136.

Future.

יִפְקֹד	he ſhall viſit						
תִּפְקֹד	ſhe / thou M.						
אֶפְקֹד	I						
נִפְקֹד	we						
יִפְקְדֵנִי	me	יִפְקָדְךָ	thee	יִפְקָדְךְ	thee	יִפְקְדֵנִי / יִפְקְדֵנִי / יִפְקְדֵנִי	me
יִפְקְדֵנוּ	us	יִפְקָדְכֶם	you	יִפְקָדְכֶן	you	יִפְקְדֵם / יִפְקְדֵם	them
תִּפְקְדִינִי	me					יִפְקְדֵהוּ / יִפְקְדֵהוּ / יִפְקְדֵנָּה	him / her
תִּפְקְדִינוּ	us					יִפְקְדֵם / יִפְקְדֵם	them
תִּפְקְדִי	thou F.						
יִפְקְדוּ	they M.						
תִּפְקְדוּ	ye M.						
תִּפְקֹדְנָה	ye F. / they F.						
יִפְקְדוּנִי	me	יִפְקָדוּךְ	thee	יִפְקְדוּךְ	thee	יִפְקְדוּהוּ / יִפְקְדוּהוּ / יִפְקְדוּנָּה	him / her
יִפְקְדוּנוּ	us	יִפְקְדוּכֶם	you	יִפְקְדוּכֶן	you	יִפְקְדוּם / יִפְקְדוּן	them

Infinitive.

פָּקֹד							
פָּקְדֵנִי	me	פָּקְדְךָ	thee	פָּקְדֵךְ	thee	פָּקְדֵהוּ / פָּקְדֵהוּ / פָּקְדֵנָּה	him / her
פָּקְדֵנוּ	us	פָּקְדְכֶם	you	פָּקְדְכֶן	you	פָּקְדֵם / פָּקְדֵם	them

פָּקְדוּ	they										
פָּקְדוּנִי	me										
פָּקְדוּנוּ	us										
פָּקְדוּךְ	thee										
פָּקְדוּכֶם	you										
פָּקְדוּךְ	thee										
פָּקְדוּכֶן	you										
פָּקְדוּהוּ	him										
פָּקְדוּם	them										
פָּקְדוּהָ	her										
פָּקְדוּן	them										

פְּקַדְתֶּם	ye M.										
פְּקַדְתֶּן	ye F.										
פְּקַדְתּוּנִי	me										
פְּקַדְתּוּנוּ	us										
פְּקַדְתִּיהוּ	him										
פְּקַדְתִּים	them										
פְּקַדְתִּיהָ	her										
פְּקַדְתִּין	them										

פָּקַדְנוּ	we										
פָּקַדְנוּךְ	thee										
פָּקַדְנוּכֶם	you										
פָּקַדְנוּךְ	thee										
פָּקַדְנוּכֶן	you										
פָּקַדְנוּהוּ	him										
פָּקַדְנוּם	them										
פָּקַדְנוּהָ	her										
פָּקַדְנוּן	them										

Imperative.

פְּקֹד	thou M.										
פָּקְדֵנִי	me										
פָּקְדֵנוּ	us										
פָּקְדֵהוּ	him										
פָּקְדֵם	them										
פָּקְדֵהָ	her										
פָּקְדֵן	them										

פִּקְדִי	thou F.										
פָּקְדִינִי	me										
פָּקְדִינוּ	us										
פָּקְדִיהוּ	him										
פָּקְדִים	them										
פָּקְדִיהָ	her										
פָּקְדִין	them										

פִּקְדוּ	ye M.										
פִּקְדְנָה	ye F.										
פָּקְדוּנִי	me										
פָּקְדוּנוּ	us										
פָּקְדוּהוּ	him										
פָּקְדוּם	them										
פָּקְדוּהָ	her										
פָּקְדוּן	them										

Example of Verbs with Affixes.

Præter.

Fem.	Masc.	Fem.	Masc.	Com.	
פָּקְדָהּ her	פָּקְדוֹ } him פָּקְדָהוּ }	פָּקַדְתְּ thee	פָּקַדְתִּיךָ } thee פָּקַדְךָ }	פָּקַדְנִי me	פָּקַד he visited
פָּקְדָן them	פָּקְדָם them	פָּקַדְתֶּן you	פְּקַדְתֶּם you	פָּקְדָנוּ us	
פָּקְדָתָהּ her	פָּקְדָתּוֹ } him פָּקְדָתָהוּ }	פָּקַדְתְּ thee	פָּקְדָתְךָ thee	פָּקְדָתְנִי me	פָּקְדָה she visited
פָּקְדָתָן them	פָּקְדָתָם them	פָּקַדְתֶּן you	פְּקַדְתֶּם you	פָּקְדָתְנוּ us	
פָּקְדָתָהּ her	פָּקְדָתּוֹ } him פָּקְדָתָהוּ }			פָּקַדְתְּנִי פָּקְדָתְנוּ	פָּקַדְתְּ thou M. vif.
פָּקְדָתָן them	פָּקְדָתָם them				
פָּקְדָתִיהָ her	פָּקְדָתִיו } him פָּקְדָתִיהוּ }	פָּקַדְתִּי thee	פָּקַדְתִּיךָ thee	פָּקַדְתִּינִי me	פָּקַדְתְּ thou F. פָּקַדְתִּי I
פָּקְדָתִין them	פָּקְדָתִים them	פָּקַדְתִּיכֶן you	פָּקַדְתִּיכֶם you	פָּקַדְתִּינוּ us	

127. *Affixes uſed to Verbs.*

	Patient	Agent		
ני ִני ֵני ֶני ַני ָני ְני '	me	I	C. S.	1. Perſon.
נו ֻנו ֹנו ֶנו ַנו ָנו ְנו	us	we	C. P.	
ךָ ֶךָ ַךָ ָךָ ְךָ	thee	thou	M. S.	2. Perſon.
ךְ ֵךְ ִךְ	thee	thou	F. S.	
כֶם ְכֶם	ye	ye	M. P.	
כֶן ְכֶן	ye	ye	F. P.	
ו ֻנּו ֹהו ֶהו ַהו ָהו ְהו	him	he	M. S.	3. Perſon.
ה ָהּ ָנָּה ְהָ	her	ſhe	F. S.	
ם ֶם ָם ְם	them	they	M. P.	
ן ֶן ָן ְן	them	them	F. P.	

Note, ' is only uſed to the Infinitive.

128. In the future נ is ſometimes inſerted between the Verb and the Affix; as יַעְבְרֻנְהוּ

The following Example פָּקַד ſhews how the ſeveral Affixes are put to the ſeveral Perſons in the ſeveral Moods and Conjugations: when two or more words in the firſt Column are in a Bracket, it ſhews the Affixes are put to them all in the ſame manner; as fut. Kal. ſing. יִפְקְדוֹ he will viſit him, אֶפְקְדוֹ I will viſit him. The Affixes only are here in hollow Letters: in the 3. perſ. f. ſing. of the preter, ת is in a hollow Letter, becauſe the Affixes change ה into ת

Example

A general Rule for Verbs regular or irregular.

123. The formative Dageſh cannot be placed in the Gutturals אהחע or ר Rule 7, but inſtead thereof, compenſation is made, uſually in the Gutturals, always in ר by the following changes of the preceding ſhort Vowel into a long one; *viz.* (ַ) or (ָ) is changed into (ָ), (ֶ) into (ֵ) and (ִ) into (ִי) as אֵרָפֵא for אֶרְפֶּא or אֶרְפָּא 1. p. ſ. fut. Niphal, from רָפָא he healed; יְבָרֵךְ for יְבָרֵךְ 3. p. m. ſ. fut. Piel; and יְבוֹרַךְ for יְבֹרַךְ 3. p. m. ſ. fut. Pual, from בָּרַךְ he bleſſed.

124. *Verbs have Affixes* as Nouns. An Affix to a Verb ſignifies the Patient, *i. e.* the Perſon or Thing acted upon; as פָּקָדַנִי he viſited *me*, זָכְרוֹ he remembered *him* or *it*. Sometimes a Particle, as *to*, *unto*, *upon*, *with*, &c. is underſtood; as נְתַתָּנִי thou haſt given *unto me*, תְּבוֹאֵנוּ it ſhall come *upon him*, יִגְרְךָ it ſhall dwell *with thee*. After the Infinitive, an Affix may ſignify either Agent or Patient; as בְּקָרְאוֹ when *he* cries, לְשׁוֹמְרוֹ to keep *him*.

125. The Addition of an Affix to a Verb changes the firſt Vowel when it is (ַ) into (ְ) as יְקִימְךָ 3. p. m. ſ. fut. Hiphil, for יָקִים from קוּם

126. The ſame Affix is varied, as it is applyed to different Perſons of the Verb, as פָּקָדַנִי he viſited me, פָּקְדוּנִי they viſited me, ſee the Example. It is a general Rule, that when a Verb has a perſonal Termination, the firſt Vowel or Point of the Affix is omitted; as פְּקַדְתָּנִי. When וּ is the perſonal Termination, it is often changed into (ְ); as כִּבְשָׁהּ ſubdue it, *Gen.* i. 28. for כִּבְשׁוּהָ

119. *Defectives in the ſecond Radical*, or ſuch as double the ſecond Radical, are Verbs which have the ſame Letter for the ſecond and 3d Radicals; as סָבַב he compaſſed about: they are uſually contracted, in the light Conjugations, in this manner.

1. By cutting off the middle Radical, with the Vowel preceding it; as סַב for סָבַב

2. The Formatives האמנתי *heemanti* are prefixt with a long Vowel, to compenſate for the omiſſion of the 2d Radical; as אָסוֹב for אֶסְבּוֹב as Rule 93.

3. Except that the Future Prefixes in Kal and Hiphil and Huphal, have ſometimes their Regular Vowel, and compenſate by a Dageſh in the firſt Radical; as אֶקֹּד 1. p. ſ. fut. Kal, from קָדַד he bowed, יַסֵּב 3. p. ſ. fut. Hiphil, from סָבַב and יֻכַּת 3. p. ſ. fut. Huphal. from כָּתַת

4. In all final Additions, the third Radical has a Dageſh; as סַבָּה for סָבְבָה

5. In the firſt and 2d Perſons Preter, וֹ is inſerted before the perſonal Terminations; as סַבּוֹתִי

6. ֶ is put before the Feminine Plural Termination נָה as סֻבֶּינָה 3. p. pl. f. imper. Kal.

120. The dageſhed Conjugations uſually omit their formative Dageſh, and inſtead of it the firſt Radical takes וֹ for its Vowel as סוֹבֵב for סִבֵּב

121. *Verbs which have* נ *or* ת *for the third Radical* are defective therein, when the perſonal Termination begins with one of theſe Letters נ or ת and compenſation is made, by a double Dageſh in the Termination Letter; as נָתַתִּי for נָתַנְתִּי 1. p. ſ. pret. Kal. from נָתַן he gave.

122. The Word נָתַן makes the Infinitive תֵּת if an Affix follows, the ſecond ת has a double Dageſh, and (ֵ) is changed into (ִ) as תִּתִּי

Future.		Participle.									
		Regular.									
S. M.	he										
S. F.	she										
P. M.	they										
P. F.	they										
S. M.	thou										
S. F.	thou										
P. M.	ye										
P. F.	ye										
S.	I										
P.	we										

Example of a Verb defective in the second Radical.

118.	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Huphal.	Hithpael.	
he	סַב	נָסַב	סִבֵּב	סֻבַּב	הֵסֵב	הוּסַב	הִסְתּוֹבֵב	*Preter.*
she	סַבָּה	נָסַבָּה	סִבְּבָה	סֻבְּבָה	הֵסַבָּה	הוּסַבָּה	הִסְתּוֹבְבָה	
thou M.	סַבּוֹתָ	נָסַבּוֹתָ	סִבַּבְתָּ	סֻבַּבְתָּ	הֵסַבּוֹתָ	הוּסַבּוֹתָ	הִסְתּוֹבַבְתָּ	
thou F.	סַבּוֹת	נָסַבּוֹת	סִבַּבְתְּ	סֻבַּבְתְּ	הֵסַבּוֹת	הוּסַבּוֹת	הִסְתּוֹבַבְתְּ	
I	סַבּוֹתִי	נָסַבּוֹתִי	סִבַּבְתִּי	סֻבַּבְתִּי	הֵסַבּוֹתִי	הוּסַבּוֹתִי	הִסְתּוֹבַבְתִּי	
they	סַבּוּ	נָסַבּוּ	סִבְּבוּ	סֻבְּבוּ	הֵסַבּוּ	הוּסַבּוּ	הִסְתּוֹבְבוּ	
ye M.	סַבּוֹתֶם	נָסַבּוֹתֶם	סִבַּבְתֶּם	סֻבַּבְתֶּם	הֵסַבּוֹתֶם	הוּסַבּוֹתֶם	הִסְתּוֹבַבְתֶּם	
ye F.	סַבּוֹתֶן	נָסַבּוֹתֶן	סִבַּבְתֶּן	סֻבַּבְתֶּן	הֵסַבּוֹתֶן	הוּסַבּוֹתֶן	הִסְתּוֹבַבְתֶּן	
we	סַבּוֹנוּ	נָסַבּוֹנוּ	סִבַּבְנוּ	סֻבַּבְנוּ	הֵסַבּוֹנוּ	הוּסַבּוֹנוּ	הִסְתּוֹבַבְנוּ	
thou M.	סֹב	הִסָּב	סַבֵּב	not used	הָסֵב	not used	הִסְתּוֹבֵב	*Imperativ.*
thou F.	סֹבִּי	הִסַּבִּי	סַבְּבִי		הָסֵבִּי		הִסְתּוֹבְבִי	
ye M.	סֹבּוּ	הִסַּבּוּ	סַבְּבוּ		הָסֵבּוּ		הִסְתּוֹבְבוּ	
ye F.	סֻבֶּינָה	הִסַּבֶּינָה	סַבֵּבְנָה		הָסֵבֶּינָה		הִסְתּוֹבֵבְנָה	

113. Defective Verbs in the firſt Radical are, when the firſt Radical is a נ as נָגַשׁ he approached, and theſe with י for the firſt Radical, as יָצָא he left, יָצַב he appointed, יָצַג he placed, יָצַע he ſpread, יָצַק he poured out, יָצַת he burned, יָקַף he compaſſed about; and one Verb with ל as לָקַח he took; the Verb יָצַר is two or three times of this form, and the Verb יָסַר but once.

1. In the Imperative Kal, the firſt Radical is left out, thus from נָגַשׁ comes גַּשׁ except when the third Radical is ח or ע then the Vowel before it, is (-) as from נָגַע he touched, comes גַּע

2. In the Infin. Kal, the Termination is ת_ as גָּשֶׁת except the third Radical is ח or ע then the Termination is ת_ as פַּחַת to blow, from נָפַח and טַעַת to plant, from נָטַע

114. After any of the Letters האמנתי *heemanti* the firſt Radical is omitted, and Compenſation is made by a double Dageſh in the ſecond Radical; as אָנַשׁ 1. perſ. ſing. fut. Kal. — Except 1. theſe three נָסַע he departed, נָשָׂא he lifted up, and לָקַח he took; which ſometimes omit this compenſating Dageſh; as יִסְעוּ 3. m. pl. fut. Kal. for יִסָּעוּ 2. Except alſo when the ſecond Radical is a Guttural, then נ is not omitted; as יִנְאַץ 3. p. m. ſ. fut. Kal, from נָאַץ he deſpiſed. 3. Except alſo Verbs with ו for the ſecond Radical, which follow the Form of קום N°. 99; as יָנוֹס 3. p. m. ſ. fut, Kal, from נוס he fled away.

115. Some Verbs end in the Future of Kal with וֹ as יִבּוֹל from נָבַל

116. The Root נָתַן terminates in the Future of Kal with (-) or (֗) as יִתֵּן or יִתֶּן

117. When a Verb has נ for the firſt Radical, and ה for the third, it has a twofold Irregularity; and is varied in the beginning according to Rule 114, and at the end according to N°. 111.

118.

Example of a defective Verb with נ for its first Radical.

Huphal.	Hiphil.	Niphal.	Kal.	112.	
הֻנַּשׂ	הִנִּישׁ	נִנַּשׂ	נָגַשׁ	he	*Preter.*
הֻנְּשָׂה	הִנִּישָׁה	נִנְּשָׂה	Regular	she	
הֻנַּשְׂתָּ	הִנַּשְׁתָּ	נִנַּשְׂתָּ		thou M.	
הֻנַּשְׂתְּ	הִנַּשְׁתְּ	נִנַּשְׂתְּ		thou F.	
הֻנַּשְׂתִּי	הִנַּשְׁתִּי	נִנַּשְׂתִּי		I	
הֻנְּשׂוּ	הִנִּישׁוּ	נִנְּשׂוּ		they	
הֻנַּשְׂתֶּם	הִנַּשְׁתֶּם	נִנַּשְׂתֶּם		ye M.	
הֻנַּשְׂתֶּן	הִנַּשְׁתֶּן	נִנַּשְׂתֶּן		ye F.	
הֻנַּשְׂנוּ	הִנַּשְׁנוּ	נִנַּשְׂנוּ		we	
not used	הַנֵּשׂ	Regular	נְשָׂא	thou M.	*Imperative.*
	הַנִּישִׁי		נְשָׂאִי	thou F.	
	הַנִּישׁוּ		נְשָׂאוּ	ye M.	
	הַנֵּשְׁנָה		נְשָׂאנָה	ye F.	
יֻנַּשׂ	יַנִּישׁ	יִנַּשׂ	יִנְשָׂא	he	*Future.*
תֻּנַּשׂ	תַּנִּישׁ	תִּנַּשׂ	תִּנְשָׂא	she	
תֻּנַּשׂ	תַּנִּישׁ	תִּנַּשׂ	תִּנְשָׂא	thou M.	
תֻּנְּשִׂי	תַּנִּישִׁי	תִּנָּשְׂאִי	תִּנְשְׂאִי	thou F.	
אֻנַּשׂ	אַנִּישׁ	אִנַּשׂ	אֶנְשָׂא	I	
יֻנְּשׂוּ	יַנִּישׁוּ	יִנָּשְׂאוּ	יִנְשְׂאוּ	they M.	
תֻּנַּשְׂנָה	תַּנֵּשְׁנָה	תִּנָּשְׂאנָה	תִּנְשָׂאנָה	they F.	
תֻּנְּשׂוּ	תַּנִּישׁוּ	תִּנָּשְׂאוּ	תִּנְשְׂאוּ	ye M.	
תֻּנַּשְׂנָה	תַּנֵּשְׁנָה	תִּנָּשְׂאנָה	תִּנְשָׂאנָה	ye F.	
נֻנַּשׂ	נַנִּישׁ	נִנַּשׂ	נִנְשָׂא	we	
הֻנֵּשׂ	הַנִּישׁ	Regular	נְשׂוֹא	*Infinitive.*	
מֻנָּשׂ	מַנִּישׁ	נִנָּשׂ	Regular	M. S.	*Participle.*
מֻנְּשָׂה	מַנִּישָׁה	נִנְּשָׂה		F. S.	
	מַנֶּשֶׁת	נִנָּשֶׂת			
מֻנָּשִׂים	מַנִּישִׁים	נִנָּשִׂים		M. P.	
מֻנָּשׂוֹת	מַנִּישׁוֹת	נִנָּשׂוֹת		F. P.	

Future Par.	Participle pres.	Partic. pass.	they M. they F. ye M. ye F. we
—	*Infinitive.*		
	S. M.		
	S. F.		
	P. M.		
	P. F.		
	S. M.		
	S. F.		
	P. M.		
	P. F.		

A final Termination, or Addition, excludes the third Radical ה with the preceding Vowel, as יִגְלֶה but when the perfonal Termination begins with נ or ת the ה is changed into quiefcent (') as יִגְלֶה־נָּה

Example of a quiescent Verb with ה *for its third Radical.*

Kal.	Niphal.	Piel.	Pual.	Hiphil.	Huphal.	Hithpael.		
גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה	he	Preter.
גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה	she	
גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ	גֻּלִּיתָ	הִגְלִיתָ	הָגְלִיתָ	הִתְגַּלִּיתָ	thou M.	
גָּלִית	נִגְלֵית	גִּלִּית	גֻּלִּית	הִגְלִית	הָגְלִית	הִתְגַּלִּית	thou F.	
גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי	גֻּלִּיתִי	הִגְלִיתִי	הָגְלִיתִי	הִתְגַּלִּיתִי	I	
גָּלוּ	נִגְלוּ	גִּלּוּ	גֻּלּוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ	they	
גְּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם	גֻּלִּיתֶם	הִגְלִיתֶם	הָגְלִיתֶם	הִתְגַּלִּיתֶם	ye M.	
גְּלִיתֶן	נִגְלִיתֶן	גִּלִּיתֶן	גֻּלִּיתֶן	הִגְלִיתֶן	הָגְלִיתֶן	הִתְגַּלִּיתֶן	ye F.	
גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ	גֻּלִּינוּ	הִגְלִינוּ	הָגְלִינוּ	הִתְגַּלִּינוּ	we	
גְּלֵה	הִגָּלֶה	גַּלֵּה		הַגְלֵה		הִתְגַּלֵּה	thou M.	Imperative.
גְּלִי	הִגָּלִי	גַּלִּי		הַגְלִי		הִתְגַּלִּי	thou F.	
גְּלוּ	הִגָּלוּ	גַּלּוּ		הַגְלוּ		הִתְגַּלּוּ	ye M.	
גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה		הַגְלֶינָה		הִתְגַּלֶּינָה	ye F.	
יִגְלֶה	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה	יַגְלֶה	יָגְלֶה	יִתְגַּלֶּה	he	Future Sing.
תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה	she	
תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה	thou M.	
תִּגְלִי	תִּגָּלִי	תְּגַלִּי	תְּגֻלִּי	תַּגְלִי	תָּגְלִי	תִּתְגַּלִּי	thou F.	
אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה	אֲגֻלֶּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה	I	

Radical, ה is often cut off together with the preceding Vowel, and the formative Dageſh omitted; as גַּל for גַּלָּה thus הִתְגַּל for הִתְגַּלָּה

108. The Imperative of Hiphil often loſes ה as הַעַל for הַעֲלֵה but has generally two (ֶ) as הָרֶף for הַרְפֵּה

109. ו converſive prefixt to the Future, or the negative Particle אַל before the Future, uſually cauſe ה Radical to be cut off, and the formative Dageſh to be omitted, theſe ſeveral ways.

1. Sometimes ה is cut off together with the (ֶ) which ſhould be before it, as וַיְכַל for וַיְכַלֶּה

2. Sometimes (ֶ) is changed into quieſcent (:) as וַיִּפְתְּ for וַיִּפְתֶּה

3. Sometimes the Future formative Letters in Kal have (ֶ) as וַיִּבֶךְ for יִבְכֶּה

4. Sometimes (ֶ) is tranſpoſed from the ſecond Radical to the firſt Radical, as וַיִּבֶן for יִבְנֶה

5. And ſometimes the Future formatives in Kal have (ֶ) and (ֶ) is alſo tranſpoſed, as וַתֵּרֶב for תִּרְבֶּה and אַל־תֵּפֶן for תִּפְנֶה

6. The Future Hiphil is commonly formed with two (ֶ) וַיָּפֶן for יַפְנֶה

7. Some Verbs looſe the third Radical ה in the Future, whether ו converſive, or אַל is prefixt or not, as יֶרֶב for יִרְבֶּה

8. Theſe two Verbs יְהִי from הוּה and יְחִי from חיה have the Vowels tranſpoſed for better pronunciation; inſtead of יְהִי and יְחִי

110. When a Verb has י for the firſt Radical and ה for the laſt, it has a twofold irregularity, and is varied according to two ſeveral Examples; that of N°. 91. and the following one 111. as from יָדָה comes in Fut. Hiphil יוֹדוּ for יֵידִיהוּ

103. The foregoing Example of a quieſcent Verb, א the third Radical is liable to theſe Exceptions.

1. Sometimes א is omitted, as יָצִתִּי for יָצָאתִי and מָחְטוּ for מָחֲטוּא

2. The Infinitives often make their Terminations in אוֹת as מָלְאוֹת

3. The third Perſon Singular Feminine often terminates in ת inſtead of ה as קָרְאַת for קָרְאָה

4. Theſe four יָרֵא he feared, טָמֵא he was unclean, מָלֵא he filled, שָׂנֵא he hated, form the Pret. Kal with (ֵ) for the 2d Vowel as מָלֵא מָלְאָה מָלְאוּ מָלְאָתָה

5. The Verb נָשָׂא he lifted up, ſometimes in the Participle paſſive changes א into י as נָשׂוּי for נָשׂוּא

Quieſcent Verbs with the third Radical ה

104. Beſides the changes of ה in the following Example, ſometimes ה is changed into י Conſonant, as חָסָיָה 3. P. F. Sing. חָסָיוּ 3. P. Pl. Pr. Kal.

In the Verb שָׁלָה he was quiet; ה is changed into ו Conſonant, as שָׁלַוְתִּי 1. P. Pr. Kal.

The Verb שָׁחָה is formed in Hithpael, as a four Radical Root; by inſerting a Conſonant ו as וַיִּשְׁתַּחֲוָה and when this Radical ו is at the end of a Verb, it is changed into ו as וַיִּשְׁתַּחוּ and he bowed himſelf. *Gen.* 23. 7. 12.

Theſe three Verbs חָמַהּ נָגַהּ נָבַהּ are regular, and neither loſe the ה nor change it.

105. In ſome Verbs the firſt and ſecond Radical are doubled in the Dageſhed Conjugations, as שִׁעֲשַׁע from שָׁעָה he delighted.

106. The Infinitives end generally in וֹת as גָּלוֹת ſome with הּ as גָּלֹהּ and ſome with וּ as גָּלוּ

107. In the Imperative of Piel and Hithpael, the Radical

Future Plur.	Participle pref.	Participle pass.	Infinitive.	they M.	they F.	ye M.	ye F.	we
יִתְמַצְּאוּ	יְמֻצָּאִים	יְמֻצָּאוֹת	הִתְמַצֵּא	יִמְצְאוּ	תִּמְצָאנָה	תִּמְצְאוּ	תִּמְצָאנָה	נִמְצָא
תִּתְמַצְּאוּ	מְמֻצָּאִים	מְמֻצָּאוֹת	הִמְצֵא	יִמְצְאוּ	תִּמְצָאנָה	תִּמְצְאוּ	תִּמְצָאנָה	נִמְצָא
תִּתְמַצְּאוּ	מְמֻצָּאִים	מְמֻצָּאוֹת	הַמְצִיא	יַמְצִיאוּ	תַּמְצֵאנָה	תַּמְצִיאוּ	תַּמְצֵאנָה	נַמְצִיא
תִּתְמַצֵּאנָה	מְמֻצָּאוֹת	מְמֻצָּאוֹת	מְצוֹא	יְמַצְּאוּ	תְּמַצֶּאנָה	תְּמַצְּאוּ	תְּמַצֶּאנָה	נְמַצֶּא
תִּתְמַצֵּאנָה	מְמֻצָּאוֹת	מְמֻצָּאוֹת	מַצֵּא	יְמַצְּאוּ	תְּמַצֶּאנָה	תְּמַצְּאוּ	תְּמַצֶּאנָה	נְמַצֶּא
יִתְמַצְּאוּ	מְמֻצָּאִים	מְמֻצָּאוֹת	הִמָּצֵא	יִמָּצְאוּ	תִּמָּצֶאנָה	תִּמָּצְאוּ	תִּמָּצֶאנָה	נִמָּצֵא
תִּתְמַצֵּאנָה	מְמֻצָּאוֹת	מְמֻצָּאוֹת	מְצוֹא	יִמָּצְאוּ	תִּמָּצֶאנָה	תִּמָּצְאוּ	תִּמָּצֶאנָה	נִמָּצֵא

Participle pref.	Participle pass.
M. S. מוֹצֵא	M. S. מָצוּא
F. S. מוֹצְאָה / מוֹצֵאת	F. S. מְצוּאָה
M. P. מוֹצְאִים	M. P. מְצוּאִים
F. P. מוֹצְאוֹת	F. P. מְצוּאוֹת

In the other Examples of Verbs, all the Letters added to the Root are printed with hollow Letters; in this Example, only thoſe Words that vary from the form of פָּקַד N°.77. have the third Radical א in a hollow Letter.

When א is to have (ּ) the preceding Vowel is either (ַ) or (ֲ) before נָה it is אֲנָה.

Example of a quiescent Verb with א for its third Radical.

Hithpael.	Huphal.	Hiphil.	Pual.	Piel.	Niphal.	Kal.	102.	
הִתְמַצָּא	הָמְצָא	הִמְצִיא	מְצָא	מִצֵּא	נִמְצָא	מָצָא	he	Preter.
הִתְמַצְאָה	הָמְצְאָה	הִמְצִיאָה	מְצְאָה	מִצְאָה	נִמְצְאָה	מָצְאָה	she	
הִתְמַצֵּאתָ	הָמְצֵאתָ	הִמְצֵאתָ	מְצֵאתָ	מִצֵּאתָ	נִמְצֵאתָ	מָצָאתָ	thou M.	
הִתְמַצֵּאת	הָמְצֵאת	הִמְצֵאת	מְצֵאת	מִצֵּאת	נִמְצֵאת	מָצָאת	thou F.	
הִתְמַצֵּאתִי	הָמְצֵאתִי	הִמְצֵאתִי	מְצֵאתִי	מִצֵּאתִי	נִמְצֵאתִי	מָצָאתִי	I	
הִתְמַצְּאוּ	הָמְצְאוּ	הִמְצִיאוּ	מְצְאוּ	מִצְאוּ	נִמְצְאוּ	מָצְאוּ	they	
הִתְמַצֵּאתֶם	הָמְצֵאתֶם	הִמְצֵאתֶם	מְצֵאתֶם	מִצֵּאתֶם	נִמְצֵאתֶם	מְצָאתֶם	ye M.	
הִתְמַצֵּאתֶן	הָמְצֵאתֶן	הִמְצֵאתֶן	מְצֵאתֶן	מִצֵּאתֶן	נִמְצֵאתֶן	מְצָאתֶן	ye F.	
הִתְמַצֵּאנוּ	הָמְצֵאנוּ	הִמְצֵאנוּ	מְצֵאנוּ	מִצֵּאנוּ	נִמְצֵאנוּ	מָצָאנוּ	we	
הִתְמַצֵּא	not used	הַמְצֵא	not used	מַצֵּא	הִמָּצֵא	מְצָא	thou M.	Imperativ.
הִתְמַצְּאִי		הַמְצִיאִי		מַצְּאִי	הִמָּצְאִי	מְצָאִי	thou F.	
הִתְמַצְּאוּ		הַמְצִיאוּ		מַצְּאוּ	הִמָּצְאוּ	מְצָאוּ	ye M.	
הִתְמַצֵּאנָה		הַמְצֵאנָה		מַצֵּאנָה	הִמָּצֵאנָה	מְצָאנָה	ye F.	
יִתְמַצֵּא	יָמְצָא	יַמְצִיא	יָמְצָא	יְמַצֵּא	יִמָּצֵא	יִמְצָא	he	Future Sing.
תִּתְמַצֵּא	תָּמְצָא	תַּמְצִיא	תָּמְצָא	תְּמַצֵּא	תִּמָּצֵא	תִּמְצָא	she	
תִּתְמַצֵּא	תָּמְצָא	תַּמְצִיא	תָּמְצָא	תְּמַצֵּא	תִּמָּצֵא	תִּמְצָא	thou M.	
תִּתְמַצְּאִי	תָּמְצְאִי	תַּמְצִיאִי	תָּמְצְאִי	תְּמַצְּאִי	תִּמָּצְאִי	תִּמְצְאִי	thou F.	
אֶתְמַצֵּא	אָמְצָא	אַמְצִיא	אָמְצָא	אֲמַצֵּא	אִמָּצֵא	אֶמְצָא	I	

יְקוּמוּ	they	M.	יְקוֹמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ	יְקִימוּ	יְוּקְמוּ	יְתְקוֹמְמוּ
תְּקוּמְנָה	they	F.	תְּקוֹמְנָה	תְּקוֹמְמְנָה	תְּקוֹמְמְנָה	תְּקִימְנָה	תְּוּקַמְנָה	תִּתְקוֹמַמְנָה
תְּקוּמוּ	ye	M.	תְּקוֹמוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ	תָּקִימוּ	תְּוּקְמוּ	תִּתְקוֹמְמוּ
תְּקוּמְנָה	ye	F.	תְּקוֹמְנָה	תְּקוֹמְמְנָה	תְּקוֹמְמְנָה	תְּקִימְנָה	תְּוּקַמְנָה	תִּתְקוֹמַמְנָה
נָקוּם	we		נָקוֹם	נְקוֹמֵם	נְקוֹמֵם	נָקִים	נוּקַם	נִתְקוֹמֵם
קוּם	*Infinitive.*		הָקוֹם	קוֹמֵם	קוֹמֵם	הָקִים	הוּקַם	הִתְקוֹמֵם
קָם	M.	S.	נָקוֹם	מְקוֹמֵם	מְקוֹמֵם	מֵקִים	מוּקָם	מִתְקוֹמֵם
קָמָה	F.	S.	נְקוֹמָה	מְקוֹמְמָה	מְקוֹמְמָה	מְקִימָה	מוּקָמָה	מִתְקוֹמְמָה
קָמִים	M.	P.	נְקוֹמִים	מְקוֹמְמִים	מְקוֹמְמִים	מְקִימִים	מוּקָמִים	מִתְקוֹמְמִים
קָמוֹת	F.	P.	נְקוֹמוֹת	מְקוֹמְמוֹת	מְקוֹמְמוֹת	מְקִימוֹת	מוּקָמוֹת	מִתְקוֹמְמוֹת
קוּם	M.	S.						
קוּמָה	F.	S.						
קוּמִים	M.	P.						
קוּמוֹת	F.	P.						

Future Plr. | *Participh pref.* | *Participh. paſſ.*

100. Some Verbs in the dageſhed Conjugations double both the Radical Letters; as בִּלְבֵּל Preter Piel, from בּוּל

101. When ו converſive is prefixt to the Future of Verbs that have no final Termination, in Kal it changes וֹ or וּ into ſhort (ֻ) as for יָקוּם or יָקוֹם comes וַיָּקָם wayakom, and in Hiphil it changes long Hhiric into (ֶ) as for יָקִים comes וַיָּקֶם

Example of a quiescent Verb with ו *for its second Radical.*

Hithpael.	Huphal.	Hiphil.	Pual.	Piel.	Niphal.	Kal.	99.		
הִתְקוֹמֵם	הוּקַם	הֵקִים	קוֹמַם	קוֹמֵם	נָקוֹם	קָם	he	*Preter*	
הִתְקוֹמְמָה	הוּקְמָה	הֵקִימָה	קוֹמְמָה	קוֹמְמָה	נָקוֹמָה	קָמָה	she		
הִתְקוֹמַמְתָּ	הוּקַמְתָּ	הֵקִימוֹתָ	קוֹמַמְתָּ	קִימַמְתָּ	נָקוּמוֹתָ	קַמְתָּ	thou M.		
הִתְקוֹמַמְתְּ	הוּקַמְתְּ	הֵקִימוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ	נָקוּמוֹת	קַמְתְּ	thou F.		
הִתְקוֹמַמְתִּי	הוּקַמְתִּי	הֵקִימוֹתִי	קוֹמַמְתִּי	קוֹמַמְתִּי	נָקוּמוֹתִי	קַמְתִּי	I		
הִתְקוֹמְמוּ	הוּקְמוּ	הֵקִימוּ	קוֹמְמוּ	קוֹמְמוּ	נָקוּמוּ	קָמוּ בושו	they		
הִתְקוֹמַמְתֶּם	הוּקַמְתֶּם	הֲקִימוֹתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם	נְקוּמוֹתֶם	קַמְתֶּם	ye M.		
הִתְקוֹמַמְתֶּן	הוּקַמְתֶּן	הֲקִימוֹתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן	נְקוּמוֹתֶן	קַמְתֶּן	ye F.		
הִתְקוֹמַמְנוּ	הוּקַמְנוּ	הֲקִימוֹנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ	נָקוּמוֹנוּ	קַמְנוּ	we		
הִתְקוֹמֵם	not used	הָקֵם בִּין	not used	קוֹמֵם	הִקּוֹם	קוּם	thou M.	*Imperative*	
הִתְקוֹמְמִי		הָקִימִי		קוֹמְמִי	הִקּוֹמִי	קוּמִי	thou F.		
הִתְקוֹמְמוּ		הָקִימוּ		קוֹמְמוּ	הִקּוֹמוּ	קוּמוּ	ye M.		
הִתְקוֹמַמְנָה		הָקֵמְנָה		קוֹמֵמְנָה	הִקּוֹמְנָה	קוּמְנָה	ye F.		
יִתְקוֹמֵם	יוּקַם	יָקִים	יְקוֹמַם	יְקוֹמֵם	יִקּוֹם	יָקוּם יֵבש	he	*Future Sing.*	
תִּתְקוֹמֵם	תּוּקַם	תָּקִים	תְּקוֹמַם	תְּקוֹמֵם	תִּקּוֹם	תָּקוּם	she		
תִּתְקוֹמֵם	תּוּקַם	תָּקִים	תְּקוֹמַם	תְּקוֹמֵם	תִּקּוֹם	תָּקוּם	thou M.		
תִּתְקוֹמְמִי	תּוּקְמִי	תָּקִימִי	תְּקוֹמְמִי	תְּקוֹמְמִי	תִּקּוֹמִי	תָּקוּמִי	thou F.		
אֶתְקוֹמֵם	אוּקַם	אָקִים	אֲקוֹמַם	אֲקוֹמֵם	אֶקּוֹם	אָקוּם	I		

8. The Dageſh Conjugations, becauſe they cannot put a Dageſh in the ſecond Radical, which is here a Vowel they double the laſt Radical; as קוֹמֵם

94. Except that ſometimes the Imperative and Future Kal, inſtead of וֹ take וּ as מוּל circumciſe, יָשׁוּב he ſhall return: or ◌ֻ as קֻם riſe, יָקֻם he ſhall riſe.

95. Except alſo theſe four, אוֹר he ſhined, בּוֹשׁ he was aſhamed. זוֹר he was ſqueezed, טוֹב he was good, which form the Preter Kal with (וּ) as בּוּשׁ בּוּשָׁה בּוּשָׁתָּ

96. One Verb, מוּת to die, forms the third Perſ. Preter and Participle Preſent Kal with (-)

97. Except alſo בּוֹשׁ to be aſhamed, which in the Future Kal is formed with (-) like the quieſcent Verbs with (י) for the firſt Radical; as תֵּבֹשׁ אֵבֹשׁ &c. the ſame Word alſo ſometimes imitates thoſe Verbs in the Preter of Hiphil; as הוֹבִישׁ

98. Verbs of the form בִּין N°. 92, omit ה formative in the Imp. Hiphil; as בִּין conſider. Yet I ſhould think ſuch Words are rather Kal.

99.

92. *Quieſcent Verbs in the ſecond Radical* are ſuch as have only two Conſonants in the Root; and a Vowel in the place of the ſecond Radical, as קָם; this Vowel is (ָ) in the third Perſ. Maſc. Sing. of the Preter, which is the Root in all regular Verbs; but in theſe the Root in all Dictionaries is to be found in the Infinitive, where the Vowel is uſually וֹ or וּ as קוּם or קוֹם to riſe: except ſome which have (ִ) as בִּין to conſider.

Thoſe Verbs which have Vau Conſonant, or Yod Conſonant for the ſecond Radical, as שָׁוַע he cryed, חָיַב he was indebted, are regular in all the Conjugations; and therefore fall not under our preſent conſideration.

93. The Formation of quieſcent Verbs in the ſecond Radical is as in the following Example קוּם

1. In the Præter of Kal, in the third Perſons, the Radical Vowel is (ָ) in the firſt and ſecond Perſons it is (ַ)

2. In the Participle preſent of Kal, it is alſo (ָ) except ſome few have וֹ as בּוֹשִׁים and בּוֹשִׁים

3. The Prefixes of the light Conjugations have long Vowels; thus (ָ) is put to the Future of Kal, to the Characteriſtic נ of Niphal, and to the Imperative, Future, and Infinitive of Hiphil.

4. The Præter and Participle of Hiphil have (ַ)

5. In Huphal the Prefixes have וּ

6. If the Termination be a whole Syllable, or any final addition, then the (ָ) or (ַ) under the formative Prefix, is changed into (ְ) but under א into (ֲ) and under ה into (ֱ) or (ֶ) Rule 24.

7. In the firſt and ſecond Perſons of the Præter Niphal and Hiphil, ו is inſerted before the Perſonal Termination.

91. *Example of a quiescent Verb with* ו *for its first Radical.*

	Kal.	Niphal.	Hiphil.	Huphal.
Preter.	יָשַׁב	נוֹשַׁב	הוֹשִׁיב	הוּשַׁב
		נוֹשְׁבָה	הוֹשִׁיבָה	הוּשְׁבָה
		נוֹשַׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ
		נוֹשַׁבְתְּ	הוֹשַׁבְתְּ	הוּשַׁבְתְּ
		נוֹשַׁבְתִּי	הוֹשַׁבְתִּי	הוּשַׁבְתִּי
		נוֹשַׁבְנוּ	הוֹשַׁבְנוּ	הוּשְׁבוּ
		נוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם
		נוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן
	Regular	נוֹשְׁבוּ	הוֹשִׁיבוּ	הוּשְׁבוּ
Imperative.	שֵׁב	הִוָּשֵׁב	הוֹשֵׁב	not used
	שְׁבִי	הִוָּשְׁבִי	הוֹשִׁיבִי	
	שְׁבוּ	הִוָּשְׁבוּ	הוֹשִׁיבוּ	
	שֻׁבְנָה	הִוָּשֵׁבְנָה	הוֹשֵׁבְנָה	
Future.	יֵשֵׁב יֵבֵשׁ	יִוָּשֵׁב	יוֹשִׁיב	יוּשַׁב
	תֵּשֵׁב תֵּבֵשׁ	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב
	תֵּשְׁבִי תֵּבְשִׁי	תִּוָּשְׁבִי	תּוֹשִׁיבִי	תּוּשְׁבִי
	אֵשֵׁב אֵבֵשׁ	אִוָּשֵׁב	אוֹשִׁיב	אוּשַׁב
	יֵשְׁבוּ יֵבְשׁוּ	יִוָּשְׁבוּ	יוֹשִׁיבוּ	יוּשְׁבוּ
	תֵּשַׁבְנָה תֵּבַשְׁנָה	תִּוָּשֵׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה
	תֵּשְׁבוּ תֵּבְשׁוּ	תִּוָּשְׁבוּ	תּוֹשִׁיבוּ	תּוּשְׁבוּ
	תֵּשַׁבְנָה תֵּבַשְׁנָה	תִּוָּשַׁבְנָה	תּוֹשַׁבְנָה	תּוּשַׁבְנָה
	נֵשֵׁב נֵבֵשׁ	נִוָּשֵׁב	נוֹשִׁיב	נוּשַׁב
Inf.	שֶׁבֶת	הִוָּשֵׁב	הוֹשִׁיב	הוּשַׁב
Participle.	Regular	נוֹשָׁב	מוֹשִׁיב	מוּשָׁב
		נוֹשָׁבָה	מוֹשִׁיבָה	מוּשָׁבָה
		נוֹשָׁבֶת		מוּשָׁבֶת
		נוֹשָׁבִים	מוֹשִׁיבִים	מוּשָׁבִים
		נוֹשָׁבוֹת	מוֹשִׁיבוֹת	מוּשָׁבוֹת

jugations, that two Alephs may not come together: as fut. Piel, אַבֵּד inſtead of אֲאַבֵּד I will deſtroy, אֹמַר I will ſpeak.

89. All Verbs which have (י) for their firſt Radical caſt it away in the Imperative Kal; thus from יָשַׁב comes שֵׁב ſit thou, (י) is alſo omitted in the Infinitive Kal, and ת added to the end with two (ּ) as שָׁבֶת to ſit; except the Root יָדַע has (־) in the Imperative, and in the Infinitive of Kal; as דַּע know, דַּעַת to know.

90. After any of the Letters הֵאָמַנְתִּי *heemanti* (ּ) is omitted, and Compenſation is made, by a longer Vowel under that Letter, in the manner following; 1. In the Future Kal, the Letters אֵיתָן *Ethan* require (ֶ) or (ֵ) and ſome few (ַ) as אֶשֵּׁב I will ſit, אִיבַּשׁ I wither. Except יָכַל which requires וּ as אוּכַל I ſhall be able[a]. 2. In the Preter and Participle of Niphal, they require וֹ as נוֹשַׁב 3. The Future, Imperative and Infinitive Niphal, inſtead of ּ with a Dageſh, take Vau Conſonant with a Dageſh; as הִוָּשֵׁב inſtead of הִיָּשֵׁב 4. Through all Hiphil וֹ is required, as הוֹשִׁיב except theſe four יָטַב he did good, יָלַל he howled, יָמִן he turned to the right, יָנַק he gave ſuck; which require ֵי as הֵיטִיב הֵילִיל הֵימִין הֵינִיק 5. Through all Huphal וּ is required, as הוּשַׁב Theſe four יָדַח יָסַר יָכַח יָדַע in Hithpael, change Yod into Vau Conſonant; as הִתְוַדָּע הִתְוַכַּח הִתְוַסַּר הִתְוַדַּח

[a] Such Words are rather Huphal.

Example

86. The Latin Gerunds in *do* and *dum* are expreſt by prefixing to the Infinitive of an active Conjugation one of the Letters בבלם *baclam*, as בִּפְקֹד or כִּפְקֹד *in viſitando*, or *inter viſitandum* in viſiting: לִפְקֹד *ad viſitandum*, to viſit: מִפְקֹד *a viſitando*, from viſiting: this laſt often ſignifies negatively; as 1 *Sam.* 8.7. they have deſpiſed me מִמְּלֹךְ from reigning, *i. e.* that I ſhould not reign. With a paſſive Infinitive the ſignification is paſſive; as בְּהִפָּקֵד in being viſited, לְהִפָּקֵד to be viſited. When a Noun or Pronoun follows, theſe Words, are in Latin and other Languages, often rendered by the Subjunctive Mood; as בְּפָקְדִי when I viſited; לְפָקְדוֹ that he might viſit: מִפְקֹד הָעָם that he might not viſit the People.

OF IRREGULAR VERBS.

Irregular Verbs are either quieſcent, or defective: Examples of both are here given, ſo far as they are irregular; the Conjugations, Moods, and Tenſes omitted are regular. *Quieſcent Verbs* are ſuch as have among their Radicals one or more of the quieſcent letters, אהוי *ehevi*.

87. Theſe five Verbs having א for their firſt Radical *viz.* אָמַר he ſaid, אָבַד he periſhed, אָבָה he was willing, אָכַל he did eat, אָפָה he baked, in the future Kal, take Hholem for the Vowel to their Prefixes; as יֹאמַר תֹּאמַר &c. Theſe three אָהַב he loved, אָחַז he poſſeſſed, אָסַף he gathered, ſometimes follow this Rule.

88. The Radical א is generally omitted, in the firſt Perſon Singular of the Future, in all the Conjugations,

taken for it by ſome Grammarians, who ſay, Niphal has ſometimes to ſignification of Hithpael; as *Numb.* 22. 25. וַתִּלָּחֵץ אֶל הַקִּיר and She thruſt herſelf unto the Wall.

81. Sometimes a word ſeems to be compounded of two Conjugations, as *Lev.* 13. 35. הֻכַּבֵּם here is הֻ the Formative of Huphal; and double Dageſh in the firſt Radical כּ to compenſate for the formative ת omitted Rule 80: and in the ſecond Radical בּ as a Characteriſtic of Hithpael: this word is therefore ſaid to be of the form of Huphal and Hithpael.

82. Vau prefixed to the Preter often makes it have the ſenſe of the Future, ſometimes of the Preſent; and Vau prefixed to the Future always changes its ſenſe, generally into the Preter, but ſometimes into the Preſent: in each of theſe caſes, it is called Vau converſive: and has, beſides this change of Tenſes, always the ſignification of ſome Particle.

83. Vau converſive is prefixed to the Preter with (ִ) as וְגָעַרְתִּי and I will rebuke, from גָּעַרְתִּי I have rebuked: except before a Labial, or another (ִ) for then the converſive Prefix is וּ as וּפָקַדְתִּי I will viſit; but before י is is וְ as וְיָדַעְתֶּם

84. The formative Letters of the Future are אית֥ן Vau converſive is prefixed to the Future Formative א with (ַ) ſee Rule 123, as וָאֶשְׁמֹר I did keep: before the other three Future Formatives יתן it is prefixed with (ַ) and puts a double Dageſh in the Formative; as וַיִּפְקֹד he viſited, וַנִּפְקֹד we viſited: except when the Formative י has a (ִ) then the Dageſh is omitted.

85. The Particle אָז then, coming before the Future, is alſo generally converſive, and changes it into the Preter; as אָז יְדַבֵּר then ſpake, *Joſh.* 10. 12.

86.

Every regular Verb is conjugated in the ſame manner as פָּקַד by putting its Radicals, as לָמַד or בָּרַל inſtead of פָּקַד only it is to be obſerved, that the Dageſh in פ when it begins a Syllable, is not formative; but is placed there by Rule 5: and is therefore omitted in all other Letters except begad-kephat.

78. Some Exceptions to the Form of פקד N°77.

1. The Termination ה in Kal, is often changed into (-) as שְׁאַל aſk; ſeldom into (ֶ)

2. The Termination (ֶ) in Niphal, and Piel, is often changed into (-) or (ַ)

3. The Termination Long Hhiric in Hiphil, may may be expreſſed without (י) Rule 9, it is often changed into (ֵ) as יַבְהֵל ſeldom into (ַ) as יַבְעֵר

4. ח and ע will rather have (-) than (ֶ) or (ַ) and will often have the Vowel before them alſo (-) as שׁוֹמֶעֶת for שׁוֹמַעַת

5. When the laſt Radical is הער it commonly terminates in all Conjugations with (-)

79. In Hithpael, 1. when the firſt Radical is ס or שׂ or שׁ it changes place with the Formative ת thus from the Root סבל comes הִסְתַּבֵּל from שמר comes הִשְׁתַּמֵּר from שׂכר comes הִשְׁתַּכֵּר 2. When the firſt Radical is צ the Formative ת is changed into ט which is alſo tranſpoſed with צ as from צדק comes הִצְטַדֵּק 3. When the firſt Radical is ד or ט or ת the Formative ת is omitted, and compenſated by a double Dageſh in the firſt Radical: as הִתַּמְּהוּ הִטַּהֵר יִדַּכְּאוּ

80. This Rule ſometimes holds in ſome other Letters; in which caſe, when the ſecond Radical is a Guttural or ר it is like the form of Niphal, and is taken

יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	they	M.
תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	they	F.
תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּתְפַּקְדוּ	ye	M.
תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּתְפַּקְדְנָה	ye	F.
נִפְקֹד	נִפְקֹד	נִפְקֹד	נִפְקֹד	נִפְקֹד	נִפְקֹד	נִתְפַּקֵּד	we	
פְּקוֹד	הִפָּקֵד	פֻּקֹּד	הֻפְקַד	הַפְקֵד	הֻפְקַד	הִתְפַּקֵּד	*Infinitive.*	
פּוֹקֵד	נִפְקָד	מְפֻקָּד	מְפֻקָּד	מְפֻקָּד	מְפֻקָּד	מִתְפַּקֵּד	M. S.	
פּוֹקֶדֶת	נִפְקֶדֶת	מְפֻקֶּדֶת	מְפֻקֶּדֶת	מְפֻקֶּדֶת	מְפֻקֶּדֶת	מִתְפַּקֶּדֶת	F. S.	
פּוֹקְדִים	נִפְקָדִים	מְפֻקָּדִים	מְפֻקָּדִים	מְפֻקָּדִים	מְפֻקָּדִים	מִתְפַּקְּדִים	M. P.	
פּוֹקְדוֹת	נִפְקָדוֹת	מְפֻקָּדוֹת	מְפֻקָּדוֹת	מְפֻקָּדוֹת	מְפֻקָּדוֹת	מִתְפַּקְּדוֹת	F. P.	
פָּקוּד							M. S.	
פְּקוּדָה							F. S.	
פְּקוּדִים							M. P.	
פְּקוּדוֹת							F. P.	

Future Plur. | *Participle pres.* | *Particip. paſſ.*

In this Example, the Perſonal Prefixes, and Terminations, as alſo the Letters which form the Conjugations are printed in hollow Letters to diſtinguiſh them from the Root.

Paragogic Letters are ſuch as are added to the end of a Word to make it emphatical.

Every

An Example of a Regular Verb.

Hithpael.	Huphal.	Hiphil.	Pual.	Piel.	Niphal.	Kal.	77		
הִתְפַּקֵּד	הָפְקַד	הַפְקִיד	פֻּקַּד	פִּקֵּד	נִפְקַד	פָּקַד	he	*Preter*	
הִתְפַּקְּדָה	הָפְקְדָה	הַפְקִידָה	פֻּקְּדָה	פִּקְּדָה	נִפְקְדָה	פָּקְדָה	she		
הִתְפַּקַּדְתָּ	הָפְקַדְתָּ	הַפְקַדְתָּ	פֻּקַּדְתָּ	פִּקַּדְתָּ	נִפְקַדְתָּ	פָּקַדְתָּ	thou M.		
הִתְפַּקַּדְתְּ	הָפְקַדְתְּ	הַפְקַדְתְּ	פֻּקַּדְתְּ	פִּקַּדְתְּ	נִפְקַדְתְּ	פָּקַדְתְּ	thou F.		
הִתְפַּקַּדְתִּי	הָפְקַדְתִּי	הַפְקַדְתִּי	פֻּקַּדְתִּי	פִּקַּדְתִּי	נִפְקַדְתִּי	פָּקַדְתִּי	I		
הִתְפַּקְּדוּ	הָפְקְדוּ	הַפְקִידוּ	פֻּקְּדוּ	פִּקְּדוּ	נִפְקְדוּ	פָּקְדוּ	they		
הִתְפַּקַּדְתֶּם	הָפְקַדְתֶּם	הַפְקַדְתֶּם	פֻּקַּדְתֶּם	פִּקַּדְתֶּם	נִפְקַדְתֶּם	פְּקַדְתֶּם	ye M.		
הִתְפַּקַּדְתֶּן	הָפְקַדְתֶּן	הַפְקַדְתֶּן	פֻּקַּדְתֶּן	פִּקַּדְתֶּן	נִפְקַדְתֶּן	פְּקַדְתֶּן	ye F.		
הִתְפַּקַּדְנוּ	הָפְקַדְנוּ	הַפְקַדְנוּ	פֻּקַּדְנוּ	פִּקַּדְנוּ	נִפְקַדְנוּ	פָּקַדְנוּ	we		
הִתְפַּקֵּד	not used	הַפְקֵד	not used	פַּקֵּד	הִפָּקֵד	פְּקוֹד	thou M.	*Imperative*	
הִתְפַּקְּדִי		הַפְקִידִי		פַּקְּדִי	הִפָּקְדִי	פִּקְדִי	thou F.		
הִתְפַּקְּדוּ		הַפְקִידוּ		פַּקְּדוּ	הִפָּקְדוּ	פִּקְדוּ	ye M.		
הִתְפַּקֵּדְנָה		הַפְקֵדְנָה		פַּקֵּדְנָה	הִפָּקֵדְנָה	פִּקֹדְנָה	ye F.		
יִתְפַּקֵּד	יָפְקַד	יַפְקִיד	יָפְקַד	יְפַקֵּד	יִפָּקֵד	יִפְקוֹד	he	*Future Sing.*	
תִּתְפַּקֵּד	תָּפְקַד	תַּפְקִיד	תָּפְקַד	תְּפַקֵּד	תִּפָּקֵד	תִּפְקוֹד	she		
תִּתְפַּקֵּד	תָּפְקַד	תַּפְקִיד	תָּפְקַד	תְּפַקֵּד	תִּפָּקֵד	תִּפְקוֹד	thou M.		
תִּתְפַּקְּדִי	תָּפְקְדִי	תַּפְקִידִי	תָּפְקְדִי	תְּפַקְּדִי	תִּפָּקְדִי	תִּפְקְדִי	thou F.		
אֶתְפַּקֵּד	אָפְקַד	אַפְקִיד	אָפְקַד	אֲפַקֵּד	אִפָּקֵד	אֶפְקוֹד	I		

Paragogic Letters ה ן ן ה

C

he broke in Pieces; Pual is the Paſſive of Piel; as שֻׁבַּר he was broken in Pieces.

72. Hiphil is to cauſe another to do a Thing; as from מָלַךְ in Kal, he reigned, in Hiphil הִמְלִיךְ he made to reign. Huphal is the Paſſive of Hiphil; as הָמְלַךְ he was made to reign.

73. Hithpael commonly ſignifies to act upon himſelf, either really, or in pretence, or intenſely; as קִדֵּשׁ he made holy, הִתְקַדֵּשׁ he made himſelf holy, or he pretended to be holy, or he made very holy, or he made himſelf very holy.

74. Some Verbs have in Kal the ſignification of Niphal; a few in Niphal have that of Kal; and ſome in Hiphil have the ſignification of Piel.

75. Piel, Pual, and Hithpael are *Dageſhed Conjugations*, i. e. the ſecond Radical has a double Dageſh: The reſt are *light Conjugations*.

76. The different Perſons of a Verb are expreſſed by different Prefixes, or by different Terminations affixt, or by both.

Affixt to the *Imperative.*	Prefixt } to the Affixt } *Future*	Affixt to the *Preter.*		The ſhort line — is put here in the place of the Root, and ſhews how the Prefixes are placed before, and the Affixes after it.
	יִ—	—	he	
	תִּ—	—	ſhe	
—	תִּ—	תָּ	thou	M.
—	תִּ—	תְּ	thou	F.
—	אֶ—	תִּי	I	
	יִ—	—	they	M.
	תִּ—	ן	they	F.
—	תִּ—	תֶּם	ye	M.
—	תִּ—	תֶּן	ye	F.
—	נִ—	נוּ	we	C.

77.

OF CONJUGATIONS.

67. Conjugation in Greek, Latin, and ſeveral modern Languages, is the different way of varying different Verbs, according to their different Terminations; as amare, docere, legere, audire; but in Hebrew, Conjugation is a varying of the ſame Verb, in order to expreſs its different manner of ſignifying; as will preſently appear.

68. Conjugations of Verbs are ſeven. 1 קַל Kal. 2 נִפְעַל Niphal. 3 פִּעֵל Piel. 4 פֻּעַל Pual. 5 הִפְעִיל Hiphil. 6 הָפְעַל Huphal. 7 הִתְפַּעֵל Hithpael.

The Word uſed by the ancient Grammarians for an example of a Verb, was פָּעַל from the variations of this Word, all the Conjugations are named, except the firſt, which has its name קַל Kal, *i. e.* Light, from its not being burthened with any additions to the Root, except perſonal Prefixes, and perſonal Terminations; this was anciently called פָּעַל Paal.

69. Regularly, the Root, from whence all Words of the like Signification are derived, is the third Perſon Maſculine Singular of the Præter Tenſe in Kal; as פָּעַל he worked, פָּקַד he viſited. The Root generally conſiſts of three Conſonants, or Radicals: the Vowels are (ַ) ſometimes (ָ) a few (ֻ) as קָטוֹן חָפֵץ פָּקַד

70. The ſignification of a Verb in Kal is ſimply active; as פָּקַד he viſited. Niphal is the Paſſive of Kal; as נִפְקַד he was viſited.

71. In Piel the Signification is more intenſe and emphatical, as שָׁבַר in Kal he broke; in Piel שִׁבֵּר he

OF VERBS.

62. A Verb is varied by Moods, Tenſes, Conjugations, Numbers, Perſons, and Genders.

63. There are only three Moods; the Indicative, the Imperative, and the Infinitive: their Signification is the ſame as in other Languages.

64. Verbs have only two Tenſes; the Preter, and the Future; one Præter Tenſe ſerves inſtead of all the variety of Tenſes uſed in other Languages to ſignify the Time paſt: and one Future to ſignify the Time to come. The Future is alſo uſed to expreſs the continuance of doing a Thing, or that is cuſtomary, poſſible, lawful, reaſonable, or deſirable to do it.

65. Inſtead of the preſent Tenſe is uſed the Participle called Benoni, *i. e.* middle, becauſe it expreſſes the Time between the Paſt and Future, this Participle has alſo often the Signification of a Noun Subſtantive, thus שׁוֹמֵר ſignifies both a Perſon actually watching, and a Watchman, whoſe buſineſs it is to watch: it is ſubject to Contraction, Regimen, *&c.* as a Noun is, Rule 34—1.

66. Both the Præter, and the Future often ſignify the time Preſent; eſpecially in the Prophetic and Poetical Parts of Scripture.

OF

Third Perſon

Plu.			Sing.	
הֵן F	הֵם M		הִ F	וּ M
שָׁלָהֵן	שָׁלָהֶם	Gen.	שָׁלָהּ	שָׁלוֹ
לָהֵן	לָהֶם לָמוֹ	Dat.	לָהּ	לוֹ
אוֹתָן אֶתְהֵן	אוֹתָם אֶתְהֶם	Acc.	אוֹתָהּ	אוֹתוֹ
מֵהֵן	מֵהֶם	Abl.	מִמֶּנָּה	מִמֶּנּוּ
בָּהֵן	בָּם בָּהֶם		בָּהּ	בּוֹ

59. *The third Perſon undeclined.*

Singular.

זֶה	he, that Man, this Man	Maſ.
	that Thing, this Thing	Com.
זֹה or זוֹ	that, or this Thing	Fem.
זֹאת	this Woman, this Thing	
זוּ	that or this Perſon, or Thing	Com.
הַלָּזוּ	this Perſon, or this Thing	

Plural.

אֵל or אֵלֶּה	Theſe	Com.

60. *The Relative Pronouns.*

אֲשֶׁר, שֶׁ, הַ } who, which. Sing. & Plur. Com.

61. *Interrogatives.*

מִי	who?	Common Gender.
מִי הוּא	who is he?	M.
מִי אַתְּ	who art thou?	F.
מִי בֶחָצֵר	who is in the court?	C.
מָה מַה	what? or for what?	Common Gender.

Of

57. *An Example of a Noun Feminine* תּוֹרָה *a Law with Affixes.*

3 Fem.	3 Maſ.	2 Fem.	2 Maſ.	1 Com.
תּוֹרָתָהּ	תּוֹרָתוֹ	תּוֹרָתֵךְ	תּוֹרָתְךָ	תּוֹרָתִי
her law	his law	thy law	thy law	my law
תּוֹרָתָן	תּוֹרָתָם	תּוֹרַתְכֶן	תּוֹרַתְכֶם	תּוֹרָתֵנוּ
their law	their law	your law	your law	our law
תּוֹרוֹתֶיהָ	תּוֹרוֹתָיו	תּוֹרוֹתַיִךְ	תּוֹרוֹתֶיךָ	תּוֹרוֹתַי
his laws	his laws	thy laws	thy laws	my laws
תּוֹרוֹתֵיהֶן	תּוֹרוֹתֵיהֶם	תּוֹרוֹתֵיכֶן	תּוֹרוֹתֵיכֶם	תּוֹרוֹתֵינוּ
their laws	their laws	your laws	your laws	our laws

58. The Particles which ſignify the Caſes are prefixt to the Affixes, thus

Firſt Perſon

נוּ	Plur.		Sing.	י
	שֶׁלָּנוּ	Gen.	שֶׁלִּי	
	לָנוּ	Dat.	לִי	
	אוֹתָנוּ	Acc.	אוֹתִי	
	מִמֶּנּוּ	Abl.	מִמֶּנִּי	
	בָּנוּ		בִּי	

Second Perſon

Plur.				Sing.		
כֶן F	כֶם M		ךְ F	ךָ M	הְ
שֶׁלָּכֶן	שֶׁלָּכֶם	Gen.	שֶׁלָּךְ	שֶׁלְּךָ	שֶׁלְּהְ
לָכֶן	לָכֶם	Dat.	לָךְ	לְךָ	לְהְ
אֶתְכֶן	אֶתְכֶם	Acc.	אוֹתָךְ	אוֹתְךָ	אוֹתְהְ
מִמְּכֶן	מִמְּכֶם	Abl.	מִמֵּךְ	מִמְּךָ	מִמְּהְ
בָּכֶן	בָּכֶם		בָּךְ	בְּךָ	בְּהְ

Third

To a Noun Plur.		To a Noun Sing.			
־ַי ־ָי	my	־ַי ־ָי	my	C S	1 Perſ.
־ֵנוּ	our	־ֵנוּ ־ָנוּ	our	C P	
־ֶיךָ	thy	־ְךָ ־ֶךָ ־ָךְ	thy	M S	2 Perſ.
־ַיִךְ ־ֶיךָ ־ָיִךְ	thy	־ֵךְ ־ִכִי	thy	F S	
־ֵיכֶם	your	־ְכֶם	your	M P	
־ֵיכֶן	your	־ְכֶן	your	F P	
־ָיו ־ֵיהוּ	his	־ֹו ־ְהוּ ־ָיו	his	M S	3 Perſ.
־ֶיהָ	her	־ָהּ	her	F S	
־ָיהֶם ־ֵימוֹ	their	־ָם ־ְמוֹ ־ֵהֶם	their	M P	
־ָיהֶן	their	־ָן ־ְהֶן	their	F P	

54. A pauſe Accent changes ־ָהּ in ־ָהּ.

55. The Pronouns of the third Perſ. Maſ. or Fem. Either the ſeparable Pronoun, or the inſeparable Pronoun, ſignify a perſon, or thing, near or remote; this Perſon or this Thing, that Perſon or that Thing.

56. *An Example of a Noun Maſculine* דָּבָר *a Word, with Affixes.*

3 Fem.	3 Maſ.	2 Fem.	2 Maſ.	1 Com.
דְּבָרָהּ her word	דְּבָרוֹ his word	דְּבָרֵךְ thy word	דְּבָרְךָ thy word	דְּבָרִי my word
דְּבָרָן their word	דְּבָרָם their word	דְּבָרְכֶן your word	דְּבָרְכֶם your word	דְּבָרֵנוּ our word
דְּבָרֶיהָ her words	דְּבָרָיו his words	דְּבָרַיִךְ thy words	דְּבָרֶיךָ thy words	דְּבָרַי my words
דְּבָרֵיהֶן their words	דְּבָרֵיהֶם their words	דְּבָרֵיכֶן your words	דְּבָרֵיכֶם your words	דְּבָרֵינוּ our words

* ו after י is changed into a Conſonant (ו) as אָבִיו his Father, for אָבִיוֹ

The ſame Particles are uſed to the Feminine, as alſo to the Dual, and Plural.

This is commonly the uſe of theſe Prefixes, however לְ מִ אֶת and בְּ may be found to have the ſignification of all the Caſes except the Vocative, and הַ has often the ſignification of the Genitive, and the Accuſative.

Theſe Prefixes are ſometimes omitted, and ſometimes are redundant.

OF PRONOUNS.

Pronouns are either Separable, or Inſeparable.

52. The ſeparable Pronouns ſignifying Perſons.

Plural.			Singular.	
we	אֲנַחְנוּ נַחְנוּ אָנוּ	C	אָנֹכִי אֲנִי	I
ye	אַתֶּם	M	אַתָּה	thou
ye	אַתֶּן אַתֶּנָה	F	אַתְּ	thou
they	הֵם הֵמָּה	M	הוּא	he
they	הֵן הֵנָּה	F	הִיא הִוא	ſhe

53. *Of inſeparable Pronouns or Affixes.*

The Affixes are Particles affixt to the end of a Word, and are moſt of them derived from the ſeparable Pronouns.

The Affixes proper to Verbs, Participles, and Adverbs, will be mentioned hereafter.

The Affixes placed after a Noun ſignify the Pronoun Poſſeſſive, as דְּבָרִי my Word. They are theſe that follow.

To

into (ִ) and this (ִ) changes the preceding Vowel into (ַ) (ֶ) (ֵ) ſhort (ֵ) or (ֹ) as

פְּרִיוּ מַלְכֵי חֶלְקָם קָדְשִׁי גְּדֹלוֹ

But ſometimes this (ִ) and ſhort Vowel change place, and then ֵ is generally long, as דִּבְרִי.

45. (ִ) in the begining of a Syllable before another (ִ) is changed into (ַ) or ſome other ſhort Vowel, but (ִ) before יִ is alltogether changed into (ִ) as for וְיִהִי comes וַיְהִי.

46. וֹ the firſt Syllable when it doeth change, it is into (ֹ) or ſhort (ֻ) as from קֹדֶשׁ comes קֻדְשִׁי.

47. (ֵ_) is changed into (ֶ_) as from בַּיִת comes בֵּית

48. Hhiric in the firſt or ſecond Syllable, is not changed, as כְּפָר Plur. כְּפָרִים and סָרִים Plur. סָרִיסִים.

49. (ַ) under a Prefix before a Guttural, is often changed into (ָ) as יַהֲנָה for יְהֹנָה or (ֲ) as לַחֲטֹב for לְחַטֹּב.

50. Nouns with theſe Points (ֶ) (ֵ) (ֵ) though they make no change in their Vowels when in Regimen, yet they are changed like others when any final Addition is made to them, as זִכְרִי from זֵכֶר.

51. Nouns in Hebrew have no Caſes properly ſo called, made by different Terminations, as in Greek or Latin; but inſtead thereof, are varied by Particles prefixt, as in the following Example.

Nom.	סֵפֶר	a Book
Gen.	שֶׁל־סֵפֶר	of a Book
Dat.	לְסֵפֶר	to a Book
Acc.	אֶת־סֵפֶר	a Book
Voc.	הַסֵּפֶר	o Book
Abl.	מִסֵּפֶר	from a Book
	בְּסֵפֶר	in a Book.

36. And ſome Feminine Nouns, have a Maſculine Termination in the Singular, and a Feminine Termination in the Plural, as אֶרֶץ plural אֲרָצוֹת.

37. There are a few which have only the Maſculine, or only the Feminine Termination in the Singular, but have both Terminations in the Plural; as דּוֹר דּוֹרִים דּוֹרוֹת and פְּנֶה פְּנִים פְּנוֹת

38. Some Nouns are found only in the Singular, ſome only in the Dual, and ſome only in the Plural.

39. Nouns Maſculine are made Feminine by adding ה to the Maſculine, as Maſculine צָדִק Feminine צָדְקָה

OF NOUNS ADJECTIVES.

40. A Noun *Adjective* Maſculine may have any Termination that a Maſculine Subſtantive can have. The Feminine is made by adding ה to the Maſculine, as גָּדוֹל great, Maſc. גְּדוֹלָה Fem.

The change made in the Termination only of a Nown has been hitherto conſidered; there is alſo a farther change of the Vowels or Points in the two firſt Syllables to be taken notice of;

41. When a Noun is in regimen, or is made longer by any addition to the end of it, the Vowels of the firſt and ſecond Syllables are changed.

42. The Vowel of the firſt Syllable when it is (ָ) is changed into (ִ) as from דָּבָר comes דִּבַּר (ַ) when it is the firſt Vowel is alſo ſometimes changed into (ֻ) as from לָבָב comes לֻבַּב

43. In the common Plural the firſt Vowel is uſually (ִ) and the ſecond ַ as דְּבָרִים

44. A final addition to a Word or the Plural contracted of Nouns, changes the preceding Vowel into

32. A Maſculine Noun forms the Dual Number by adding to the Singular the Termination יִם־ the Plural by adding יִם׃; as יוֹם a Day, יוֹמַיִם two Days, יָמִים Days. Some few end in ין׃

33. A Feminine Noun likewiſe takes יִם־ to form the Dual, and moreover changes the Feminine ה into ת; as שָׁנָה a Year, שְׁנָתַיִם two Years.

Feminine Plurals always end in וֹת as שָׁנוֹת Years.

The Termination ית׃ forms the Plural in יוֹת׃ as עִבְרִית plural עִבְרִיוֹת, and the Termination וּת, in יוֹת׃ as מַלְכוּת plural מַלְכִיוֹת

34. A Noun ſignifying a Perſon, or Thing belonging to another Noun, or Pronoun, is contracted thus, the Maſculine Singular, by ſhortening the Vowels, as בֶּן־דָּוִד the Son of David, בְּנִי my Son, for בֵּן; and דְּבַר מֹשֶׁה the word of Moſes, דְּבָרוֹ his word, for דָּבָר

1. The Maſculine Dual, and Plural, by changing יִם־ and יִם׃ into י־ as יְדֵי אֱלִיָהוּ the hands of Eli-jahu, for יָדַיִם and דִּבְרֵי קֹהֶלֶת the words of the Preacher, for דְּבָרִים &c.

2. The Feminine is commonly only contracted in the Singular, by changing the Feminine Termination ה־ before a Noun into ת־ as שְׁנַת פְּקֻדָּה the Year of Viſitation, and before a Pronoun into ת־ as שְׁנָתוֹ his Year, for שְׁנָה

3. The Noun thus contracted is ſaid to be in Conſtruction, or in Regimen.

35. Some Maſculine Nouns have the Feminine Termination in the Singular, and the Maſculine Termination in the Plural, as פְּשִׁתָּה plural פִּשְׁתִּים

[a] In the plural, *Yod* is ſometimes left out from *long Hbiric*, as mentioned in Rule (9.)

ceding Vowel into the like Vowel not compounded; thns (ֲ) changes the preceding Vowel into (ַ), thus alſo (ֱ) changes it into (ֶ), and (ֳ) into ſhort (ָ); as יַעֲמֹד יִחְשׁוּ יָהֲפֹךְ for יַעֲמֹד יִחְשׁוּ יָהַפֹךְ

26. Except א when it is to have (ֱ) and accordingly the preceding Vowel ſhould be (ֶ) then (ֲ) are ſometimes changed into (ֱ) and placed under the Conſonant before א as בְּצֵאתוֹ לֵאמוֹר

27. A compound Vowel having by the (25) Rule changed the preceding Vowel, is it ſelf often changed back again into (ֲ), thus יְהוָה is by the (24) Rule changed into יְהֹוָח and by the (25) Rule into יְהֹוָה and by the (27) Rule into יְהוָה See Rule 49.

28 A compound Vowel coming before (ֲ) either becomes uncompounded, or is changed into (ַ); as from יַעַז comes יַעַזְרֵנִי and יַעְזְרֶךָּ, but a compound Vowel before (ֲ) not expreſſed, becomes uncompounded, as וַיַּעַשׂ

OF NOUNS SUBSTANTIVES.

Nouns are either Maſculine, or Feminine.

29. A Maſculine Noun may end in any Conſonant, except ח with ַ before it or ת

30. Feminines uſually terminate in הַ; ſome in תַ, יִת; and וּת

31. Except the Names of Females, the proper Names of Places, Cities, Towns, Countries, Winds; and many common Names of Things inanimate, which are Feminine, though of a Maſculine Termination.

Numbers of Nouns are three; the Singular, Dual, and Plural.

32.

Short Vowels.

17. A ſhort Vowel has the Conſonant following adhering to it, as דִּבַּרְתִּי dib-bar-ti.

18. A ſhort Vowel with an Accent becomes long, as מֶלֶךְ me-lekh.

Kametz Hhattuph.

19. Short Kametz is thus diſtinguiſhed from long Kametz; when ◌ָ comes before Dageſh, or (◌ּ), or Makkaph without an Accent, or (◌ׇ) without an Accent, or Mappik; it is then ſhort ◌ָ as רָנּוּ ron-nu כָּסָמוּ ko-ſo-mu כָּל־חָכְמָה col hhokh-moh.

As alſo when it is put inſtead of וֹ or וּ, which caſe will appear hereafter

Sheva.

20. (◌ְ) is pronounced only when the Conſonant over it begins a Syllable, as וְאָמְרוּ סַפְּרוּ אַשְׁכְּלוֹתֶיהָ ve-a-me-ru ſappe-ru aſh-ke-lo-the-ha.

21. Dageſh following (◌ְ) is ſingle Dageſh.

Compound Vowels.

22. Theſe three Vowels ◌ֱ, ◌ֲ, and ſhort ◌ָ are compounded with Sheva (◌ְ), thus ◌ֱ, ◌ֲ, ◌ׇ; and are then pronounced very ſhort.

23. A Conſonant with a compound Vowel is not joined to another Conſonant, but makes a Syllable by it ſelf, as כָּסָמִי ko-ſo-mi מִלָּלַי mi-la-lai.

24. The Gutturals don't regularly admit (◌ְ), but inſtead thereof take a compound Vowel, as אֲבַק for אְבַק, and יְחַרֵשׁ for יְחֲרֵשׁ.

25. A Compound Vowel thus taken under a Guttural in the middle of a word changes the preceding

9. (ִ) is often left out from Long Hhiric, and (ו) from Hholem.

10. The diſtinguiſhing Point which is upon שׁ, when no Vowel goes before the Point, ſerves alſo for Hholem; as מֹשֶׁה mo-ſhe, שָׁנָא ſo-ne: when it has two Points thus שׁ, if it has a Vowel under it, the firſt is Hholem; as בֹּשֶׂם boſem, otherways the ſecond is Hholem, as שֹׁמֵר Shomer.

11. Makkaph (־) is a line which joins two words together, thus, כָּל־גּוֹיִם

When Makkaph follows, Hholem is changed into ſhort (ֹ), and (ָ) into (ַ); as כָּל־ for כָּל, אֶת־ for אֵת.

Of pronouncing and forming Syllables.

12. A Conſonant with a Vowel under it, or following it, forms a Syllable, in which the Conſonant is always pronounced before the Vowel; as בּוֹ, בֹּו, בִּי, בֵּ, בָּ, read ba, be, bi, bo, bu.

13. Except (ָ) Pathahh under חחע at the end of of a word is pronounced before the Conſonant; as מַגְבִּיהַּ read mag-bi-ah, רוּחַ ru-ahh, מַדּוּעַ mad-du-ang.

14. וּ at the beginning a word forms a Syllable by itſelf, as וּמָה u-ma.

Long Vowels.

15. A long Vowel finiſhes a Syllable as, בָּנוּ ba-nu; except in a laſt Syllable of a word which ends with a Conſonant; as בָּנִים ba-nim.

16. When Dageſh follows, the long Vowel becomes ſhort; as יָסֹובּוּ ya-ſob-bu, and uſually changed into a ſhort one thus, ֹ וּ } into { ֻ

Short

OF VOWELS OR POINTS.

The Hebrew has five long Vowels, five ſhort, three very ſhort, one extreamly ſhort.

Long Vowels

	Name		*Sound*
ָ	Kametz	a	Small
ֵ	Tzere	ea	Great
ִ	Long Hhiric	ee	Thee
ֹ	Hholem	oa	Coach
ֻ	Shurek	u	Muſic

Short Vowels

	Name		*Sound*
ַ	Pathahh	a	art
ֶ	Segol	e	fed
ִ	Short Hhiric	i	in
ָ	Kametz Hhattuph	o	home
ֻ	Kibbutz	u	duſt

Extreamly ſhort

	Name		*Sound*
ְ	Sheva	e	below

Compound Vowels, or very ſhort

	Name		*Sound*
ֲ	Hhattuph pathahh	a	among
ֱ	Hhattuph ſegol	e	edition
ֳ	Hhattuph kametz	o	hold

1. Letters are of different denominations, from the different Organs uſed in pronouncing them.

אהחע Gutturals, by the Throat.
בומף Labials, by the Lips.
גיכק by the Palate.
דטלנת Linguals, by the Tongue.
זסצרש Dentals, by the Teeth.

2. Letters of the ſame Organ are often changed one for another, eſpecially in Chaldee.

3. Theſe Letters אהוי are often quieſcent, *i. e.* not pronounced.

1. Sometimes they are omitted in writing, and ſometimes they are redundant.

2. They are often changed one for another.

Of *Dageſh* and *Mappik.*

4. The pronunciation of ſome of the Conſonants is altered by a Point (·) which is called Dageſh, placed in the middle of the Letter.

Dageſh is either ſingle, or double,

5. Single Dageſh only makes the pronunciation of the Letters בגד כפת Begad khepath a little harder in their Organs: and is generally uſed when one of theſe Letters begins a Syllable. Sometimes at the end of a Word after (:)

6. Double Dageſh comes after a ſhort Vowel, and makes the Conſonant double; as דִּבֵּר read Dibber, not dhi-ver.

7. The Gutturals אהחע and ר are incapable of a Dageſh.

8. ה at the end of a Word admitteth of a Point thus, ה; which is called Mappik, and is then harder pronounced than a common ה

Of

OF THE CONSONANTS.

Letters alike in ſhape.	Sound.	Final, or uſed only at the end of a Word.		Names.
	has no Sound		א	Aleph
ב כ	Bh or V		ב	Beth
	B			
ג נ	Gh		ג	Gimel
	G, as in ga, go, gu			
ד ך ר	Dh		ד	Daleth
	D			
ה ח ת	H		ה	He
ו ז '	W or V		ו	Vau
ז ן	Z		ז	Zain
	Hh		ח	Heth
ט מ	T		ט	Teth
	Y		י	Yod
	Kh	ך	כ	Caph
	C, as in ca, co, cu		ך	
	L		ל	Lamed
ם מ	M	ם	מ	Mem
	N	ן	נ	Nun
	S		ס	Samekh
ע ץ	Gn, at the end, ng		ע	Gnain
	Ph	ף	פ	Pe
	P		ף	
	Tz	ץ	צ	Tzade
	K		ק	Koph
	R		ר	Reſh
	Sh		ש	Shin
	S		ס	
	Th		ת	Tau
	T		ת	

following the Maſorites *Reading we build upon the Foundation of the Prophets* [c].

It is true, whoever is maſter of Hebrew can read it without Points: and yet that is no better Reaſon for teaching it at firſt without them, than it would be to teach a Beginner Latin with all the Contractions and Abbreviations uſed in ancient Manuſcripts, becauſe a Man who underſtands Latin well is able to read it ſo abbreviated. Whoever then attempts to learn at firſt without Points, out of a Perſuaſion it is the moſt eaſy Way, will, I think, be greatly deceived. 4. *The next Thing to be done is to learn the Pronouns, ſeparable and inſeparable*; 5. *then to be perfect in the Nouns, with and without the Affixes:* 6, *next to theſe, the Examples of the perfect and imperfect Verbs are to be gotten by heart: Obſerving the Characteriſtics of the ſeveral Conjugations. Nothing is ſo uſeful here as writing much, this will make the Letters familiar, and fix every Thing in the Memory.* 7. *Then begin to read with ſome literal Verſion, this will ſhew what Part of Speech every Word is, and in what Circumſtances.* 8. *Find the Root in* Buxtorf's *Lexicon, by the Latin Index, if you cannot by the Rules of the Grammar: and write down every Day the new Roots that occur, with their moſt uſual Significations.*

[c] L. Capell. Arcan. Punctat. Revelat. & Vindic. paſſim.

2. *There is no difference between the long and ſhort Vowels as to Pronunciation or Quantity, as there is in Greek; the only uſe of them is that ſet down,* Rule 15. *and* 17. *The Hebrew Grammarians more properly call them* great *and* little Vowels [a]. 3. *The difference between ſhort and long Kametz is here given in one* Rule, viz. 19; *and this I think too is needleſs, for the* German Jews *make no difference in their pronouncing theſe two Vowels. In ſhort, the Learner need not be very ſollicitous about pronouncing, except he is to read Hebrew in public; yet I can't approve of a late invented Method of teaching Hebrew without Points, with a barbarous and unheard-of Pronunciation* [b]; *for if it were demonſtrated that Points are of as late Invention as many learned Men would have us believe,* L. Capellus, *who has argued the moſt ſtrenuouſly againſt their Antiquity, has ſaid enough to ſhew the Reaſonableneſs of retaining them, and following the Reading which they determine us to; when he owns that the* Maſorites *did not place the Points at Random, after their own Fancies, but according to the Reading then in uſe among the* Jews, *in all the Parts of the World, which had been delivered down to them by Tradition, as they believed, from the Time of the firſt penning the Scriptures by* Moſes *and the Prophets: That Points are great Helps in reading the Scripture: That the preſent Reading was ſettled by comparing many Manuſcripts together: And that in fol-*

[a] V. L. Capell. Arcan. Punct. l. 1. c. 13.

[b] *Fr. Maſclef* Grammatica Hebraica a punctis aliiſque inventis Maſſorethicis libera. *Pariſ.* 1731.

THE PREFACE.

THE Grammar here preſented to the Public is deſigned to facilitate the Study of the Hebrew Tongue: in order to this, after conſulting the beſt Grammarians, it is thrown into the following Method. The Rules are ſhort, and the Examples full: The Variations of the Verbs are diſtinguiſhed by different kinds of Letters: It would be uſeful for Beginners to have a few Chapters of the Bible printed in this way, with the Servile Letters diſtinguiſhed from the Radical: perhaps this may be done in a little Time; but to print the whole Bible ſo, as Hutterus *has done, is keeping the Reader too long in Leading-ſtrings. In the mean Time, I would offer the following Directions to Beginners:* 1. *Make the Letters familiar, by often writing them over; Hebrew is written, as it is alſo read, from the Right-hand towards the Left; the following Scheme ſhews, by Piecemeal, how each Letter is to be formed, to give it its true Shape. Obſerve well the Difference between thoſe Letters which are alike.*

2. *There*

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ISRAEL LYONS,
Teacher of the HEBREW Tongue
In the UNIVERSITY of CAMBRIDGE.

THE SECOND EDITION,

With many ADDITIONS and EMENDATIONS, which the AUTHOR has found neceſſary in his long Courſe of teaching HEBREW.

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